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Rashi on II Chronicles
Rashi on Chronicles 2
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Rashi on Chronicles 2

Chapter 1

Verse 1

And Solomon was strengthened, etc., because the Lord his God was with him.

Verse 2

And Solomon said to all Israel, "And who are these, all Israel, the captains of thousands, as it is written (above 28): And David gathered all the captains of Israel together, and what did he say to them, that they should come with him to the high place which is at Gibeon?"

Verse 3

And Solomon and all the people went with him, etc. And so the way of the verses is shortened: And the Lord said to the fish, and it vomited out Jonah: And he said to it, "Veep it up," and it vomited out, and so on (above 21). And the Lord said to the angel, "And he put his sword back into its sheath."

Verse 4

Verse 5

Verse 6

Verse 7

:Ask what I will give you. Choose and ask whatever you wish and I will give it to you.

Verse 8

Verse 9

Now the Lord God is faithful. Parabritish Belaez: For you have made
me king. That is, since you have made me king over such a large people, I need wisdom and strength to go out before them and fight their battles, as is said in Samuel (1 Samuel 8): "And our king shall judge us and our battles. And since I must ask what is in my heart, I will ask what I need: and this is that you give me wisdom." And he went out before us and fought against

Verse 10

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And I will go out before this people and come. And also a king must have a wise heart to know how to judge the people, and I am a young man and tender. Even a thousand wise men would be difficult for them to judge such a large people. It is impossible without many affairs that come to judge, and he does not have a moderate one to examine their judgment. While this one is still complaining and does not stop his words, and here comes another and shouts. And who can judge a thousand judgments in one day if not a wise and understanding man in whom is the spirit of God? And this is what I ask: Give me wisdom and knowledge to judge your people. This is the great thing, because this is what I need: Give me

Verse 11

Because it was with your heart. No one asks this except one who has the fear of God in his heart: as it is said: And you shall select from all the people men of valor who fear God (Exodus 18:21) and the souls of your enemies.

Verse 12

Wisdom and knowledge are given to you. What you asked is given to you.

I will give you wealth, possessions, and honor. What you have not asked for I will give you.

Which was not so with the kings who were before you, and which will not be after you. It is said about riches and honor that you did not ask for, because the wisdom that I give you depends on both riches and honor and length of days, as it is written (Proverbs 3:17): Length of days on the right hand and on the left, riches and honor. And this is what is written in Kings (1 Kings 11:11). And King Solomon was greater than all the kings of the earth in riches and wisdom, and the end

Verse 13

Verse 14

And he placed them in the chariot cities. He placed some of those horsemen and rode in the chariot cities, and by the name that the king's horsemen there called those towns, the chariot cities, and some of them he placed with him in Jerusalem (see 1 Kings 1:1 on this verse, which the psalmist there says is necessary and requires study).

Verse 15

As stones. Because of the abundance of silver and gold he had, he did not scrupulously give silver and gold throughout the city to make tables and chairs, and our rabbis said as stones ten and eleven cubits long that he had hewn stones.

:Yes, make some of the money.

Verse 16

And the origin of the horses that belonged to Solomon. That is, every origin of horses that belonged to Solomon was only if

From Egypt:

And the king's trade, and the gathering of horses in Egypt, and they call it "Bala Shtota".

Chapter 2

Verse 1

Verse 2

Verse 3

To dedicate to him. For what purpose:

To burn incense before him. Which is a way of honor and also a doubler than to burn incense before him

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This is for Israel forever. Therefore I ask you to send me a good and strong building, as Israel forever needs: to offer their sacrifices in this house which I am building.

Verse 4

And the house which I am building is great. Therefore I need you to send me some of your building materials, and you will make the house smaller so that it will not be needed by others. I cannot, because our God is greater than all gods, and therefore I cannot make it smaller or less.

Verse 5

And who can withhold strength to build him a house? According to what he said, "And the house which I am building is great, lest it be too great for you, all his satisfaction will be great." And this is not because who can withhold strength? Who can push and withhold his own strength so much to build him a house that is worthy of him? And the example above (29) is that we will withhold strength to volunteer.
For heaven and the heaven of heavens cannot contain him. And therefore he says, "Who am I that I should build him a house?" And what I build for him is nothing but to burn incense before him.

Verse 6

:And argon. This is scarlet: and
carmel. This is a second worm, you will know that a second worm is not mentioned here and knows how to
open open ones. For example, open a seal that knows how to sign and draw with stones Gravure: BLA

Verse 7

Verse 8

Verse 9

I gave the wheat a beating. In the Hebrew, "Pul Oif" (full of) and some say beatings like mulberries to extract wheat from the spoils:

: And wine of houses. The tongue of a woman is like a wet, a dry, a turpentine.

Verse 10

Verse 11

Verse 12

My father knows wisdom. My father's was a wise craftsman, and he was mine too.

Verse 13

: Son of a woman. She was a widow.
From the daughters of Dan. From the
tribe of Dan - his father was a man of Tyre. A Jew who lived in Tyre, for example, an Edomite, a Gittite (2 Samuel 6:10).
11) He who lived in Gittah and Levi was in Kings (1:7) it is written and the son of a widow woman from the tribe of Naphtali and his father was a man of Tyre but his mother was from Dan and his father was from Naphtali and what should be attributed to which tribe his father and mother were from is that it is written (Genesis 30) God has judged me and also Naphtali God has crooked me etc. (ibid) Rachel said from now on I am crooked I have made crookedness I have made myself to resemble Leah my sister if Leah will boast in Bezalel her son who will make the tabernacle one of the children of Dan will have to participate in his work

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And with him Oholiab the son of Ahisamach of the tribe of Dan, and if Solomon the son of my sister be built in the Lord, then he must share with him, and Naphtali from the tribe of Dan.

And his father is a Ciri. To teach you that even though his mother is a widow, a man needs to take over his father's craft (and to revive his mother SAA) (I heard this from our Rabbi Shlomo bar Levi of Mantua, the son of our Rabbi Moshe's sister: the preacher)

Verse 14

Verse 15

Rafts: (And in 1 Kings 5) Spoken by B.A. Pleitzitz
On the Jaffa Sea: On the seashore, like a Jaffa dune.

Verse 16

And Solomon counted all the people who had emigrated. It is complete in the second book of Judah and begins with the book of David. There were immigrants there in one book of Judah, but Solomon counted them at the time of the act when he built it, and for this reason it is written in full and as an example: "And you brought up my bones from this, and you lived at the time of the act when you took them (in the second book of the letter)." It is written in the second book of the letter And he said, etc. After the book above, it is written (above 22): And David said to gather the converts.

Verse 17

And he made seventy thousand of them, etc. What he repeated and mentioned and mentioned the number, because he stopped the matter, was forced to say it even now and will not stop until the entire building was finished, and he says immediately, "And Solomon began to build," etc. And even in verse 1, it is his custom to stop the matter and begin with the words of the first, like this: "Take for yourselves firebrands of Korah," etc. (Numbers 15), and on the next day it is written (ibid.) "And Moses said to Korah, you and all your congregation," etc. And he repeated and said, "Take each man his firebrand," etc. But since he stopped in several verses, he was forced to write it again, and so on here.

Chapter 3

Verse 1

On Mount Moriah. According to where the Holy One, Blessed be He, appeared to David in the threshing floor of Arnon when the plague was stopped, and it is Mount Moriah: the place of David.

Verse 2

And he began to build in the second month. It is explained at the beginning of the Jerusalem New Year and the solution is in the second month, in the second month of the month of Iyar, because he wants to say in the fourth year of his reign, he had to double it and say in the second, and for example, and the waters were decreasing until the tenth month (Reishit 8) and for example in Kings (1 Kings 6) in the fourth year in the month of Ziv, which is the second month of Solomon's reign, etc. It is translated as the fourth year, and then in the fourth year of his reign he began in the second, because he could not do it all winter because of the cold: and in Nisan he could not do it because of the Passover.

Verse 3

Lengthen it by cubits. And since he stopped and said in the first measure, he says more by cubits, meaning the length: 'The cubits of the house are sixty cubits between the altar and the sanctuary, and the width is by cubits.'

Verse 4

And the hall which is on the long side. The length of a hall which is on the width of the house is 20 cubits, since the length of the hall across the entire width of the house is 20 cubits from north to south, and any additional measure is called length and the less is called width. And in a hall whose measurement from east to west is more, it is called length and from north to south is less, it is called width. And in a hall whose measurement from north to south is more, it is called length and its measurement from the east.

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To the west, which is less, is called the width and breadth of the hall, ten cubits, as is stated explicitly (1 Kings 7:27): ten cubits wide across the face of the house.

And the height is one hundred and twenty. And in Kings (Ibid.) it is written, and thirty cubits is its height. How is the height of the floor from the ground of the house to the first ascent thirty cubits, and from ascent to ascent to the upper roof ninety cubits, as it is written (Daniel 1:28) And David gave to Solomon his son the pattern of the hall and its houses: and its treasuries and its ascents, from all that were there ascents?

And they overlaid it from the inside with gold. The inside of the temple, which is the great house, was overlaid with gold, and not the hall, and this is what is interpreted and goes on. And the great house was overlaid on the inside with pure gold, the whole house was overlaid with cypress wood. The whole house was covered with cypress wood, and then he overlaid it with fine gold on the walls of the cypress.

And because of the gold that he wanted to overlay, he overlaid the house with wood, so that the gold would hold firmly. He fastened it to the gold with nails in the wood carvings that he used to draw carvings in tamarisk wood. They are trees like palm trees, and cherubim, and kings. (There it is written, and he wove on them braids of cherubim and tamarisks and tassels like (Numbers 18) and tassels and tassels like the turbans of the Lord, (according to Rabbi Elazar ben Meshulam, the late)

Adam's wife, Annette:

Verse 5

And he covered it with gold. That is, when he painted all the paintings, he covered the beams with gold after the painting and fastened them with nails to the wooden wall so that it would not bend, which he could not do with the stone wall. And for this reason: he covered the entire house, starting with cypress trees.

And chains. His solution was to paint many paintings, full of everything, and when he saw that they were all part of one painting, he would paint a painting like a chain, to which he would stick everything. He would do the same here between one painting and another, so that there would be no part. In the meantime, a completely different matter: he made chains of gold and glued the shapes together in them.

Verse 6

And he overlaid the house with precious stones. He set and overlaid the walls of the house with precious stones in gold for splendor: and he made the house beautiful.

And the gold. He who says, "And cover it with pure gold, with gold, fruitful

Verse 7

And he was barefoot. As if he had floated and interpreted what floated in the house, the walls and the thresholds.

And its walls. Of the thresholds of the house which were of stones and the covering of its walls and doors was of gold. And in Kings (1 and 6) it is written up to the walls of the ship, and for this reason the roof is called the walls of the ship, which was like a ship and an inverted aribah: as is customary to read what is called round like the shape of a ship.

Verse 8

And he made the house, etc. Thus he meant to say, and he made the house of the holy of holies twenty by twenty, except as he said above, so it is, but over the breadth of the house twenty cubits, etc. he said here as

:yes

And he overlaid it with fine gold. Even in the Holy of Holies, he first built wooden walls, and over them was a covering of gold. And what is not mentioned here in the Holy of Holies of any wood, is because of the greatness of God. That is, all the walls of the house of the ark were of gold, and there was no wood in them, and this is an honor for the Holy of Holies. And in Kings (Ibid.) this proves it. And you know that for the honor of the house, no wood is mentioned, for it is written (Ibid.) and he overlaid the house with precious stones, and in Kings it is not written, "Precious stones." How is it, except according to the Book of Chronicles of the Kings of Judah: "I have informed you that Solomon intended for the honor of the house: to make squares. From squares."

Verse 9

And weight for the rivets. To strengthen the gold in the wooden walls with them.

Shekels: A shekel is fifty shekels, a shekel of gold.

Verse 10

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The work of toys. Its example (Isaiah 22:24) is the offspring and the offspring and its translation and its construction and its making of cherubim as a rabbi and of wood and again and overlaid with gold (and in the kings the pattern of children and a child)
(23) And he made in the book two cherubim of olive wood, and all that was within was of wood: he does not want to mention -A 6:22 this book because of its honor.

Verse 11

And the wings of the cherubim were twenty cubits long. How is it that the wing of one is compared to five, and the end of the five touches the wall of the house to the south, and the other wing reaches the wing of the other cherub on its side? So ten cubits for one cherub, and likewise after that it is found that the wing of one cherub reaches to the north, and the wing of one cherub to the south, it is found that they were as long as the western wall, which was twenty cubits. And their bodies, our sages said, were standing in a miracle, and according to the plain view it seems to me that their bodies protruded from them, like that bird that spreads its wings, its body protruding beyond its wings. In the womb and the second cherub [Y] And their height is explained in Kings (Ibid.): The height of the first cherub

Verse 12

Verse 13

Standing on their feet. At the bottom of the house to the west and facing the house. In front, their heads were not upright, which seemed to look outward, but their heads were bowed and they looked forward, as it is written, and their faces were each to his brother (Exodus 25:20). And here it says, "And their faces were toward the house, but their heads were facing each other, and their heads were bowed toward the house, facing inward. And the ark of the covenant stood in the place where the two cherubim spread out. And the wings of the cherubim were of clay from the wall, and they covered the mercy seat and the ark with their wings. And besides these cherubim, the cherubim that Moses made from the mercy seat were still attached and glued to the mercy seat and stood on it. And do not be surprised: for in the same way he made ten tabernacles and sixteen lampstands, apart from those of Moses.

Verse 14

And he made the curtain of blue and purple. And he hung upon the door that was in the ark, where they entered in front and inward, even though it had doors, he hung upon it as follows: And the door of the house, its inner doors, for the holy place: "The holy things, and the like."

And there were cherubim on it. Cherub paintings

Verse 15

Thirty-five long. Height and in the Kings and he made the two pillars of copper eighteen cubits, Rabbi Solomon interpreted that he would cast them both as one and then divide them into two, and the missing cubit is not counted since it is not similar to the workmanship of the rest of the pillar, as he said there in the matter (2 Kings 21). And on the top of the pillars was the work of a lily flower, and Rabbi Yosef also interpreted that and it did not seem to us like a height of eighteen, but this is what I heard: He would certainly cast them both as one and then divide them into two, and each one was found to be seventeen and a half cubits and the Safad. Which is a capital as it is said there, its thickness is half a cubit, since each one is eighteen cubits, Safad is expected as and he would overcoat them with gold, meaning it was made like a kind of hollow cap and its thickness was half a cubit from the bottom, and when they were turned over and placed on the pillar, the thickness was found to be half a cubit, hence eighteen cubits (in 1 Kings 7:17). It is called a capital, a crown, as it is written, and two capitals, etc.

Verse 16

And he put it in chains. He made chains at the top of the overflowing place under it, and within the chains he set the shape of pomegranates to cover the space of the overflowing place, as it is written (there) to cover the two marbles of the capital, and after the name of his hollow place he calls them marbles, such as the lattice that he wrote there are the chains, the tongue, and on the lattice he will walk (Job 18:8) 30 branches like a thicket with its horns (Genesis 22:13) and some say Kupiah and R. Elazar: Commentary on Branches

Verse 17

On the face of the temple. On the entrance to the temple outside in the hall, as it were (1 Kings 7:17) and the capital on the top of the pillars of the temple hall was made of lily work.

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One on the right. The entrance:
And one on the left. The entrance will
be prepared. And Boaz will prepare in the name of the kingdom of the house of David, who is likened to the moon, as it is written: "As the moon shall the world be
prepared." (Psalms 59:19) Boaz. (As against the sun, which goes forth in might and power, Joshua 5:19) As it is said, "Yishesh is like a mighty man to run" (Isa. 19) And the house of Boaz is like (Genesis 5:19) In Noah's name, we will be comforted (in 1 Samuel 1:20) For what have I asked him?

And he called the name of the right hand, Yachin. Although the moon is smaller than the sun, it will be useful to him and will be right, like the moon, and not like the moon that is missing, Solomon said, "If the Blessed One has called my kingdom to the sun and the moon, I will also do a right thing and set up great pillars of bronze, i.e. Hiram, who was of the sons of Dan, made the pillars (read 29) and Samson the second - the one he will set after the name of his father Samson, as it is said in it (Judges 16:28, the pillars of the inner part (and also correctly, etc.) and Solomon called the second Boaz after his beard, Boaz, for example, and he called him Laban Jagar, who was a foreigner in the dota (Genesis 31:47)

Chapter 4

Verse 1

Verse 2

It is round in the middle, and a line Ten on ten :Ten cubits from lip to lip.
of thirty cubits shall encircle it. All that is in its circumference is three cubits: its breadth is a cubit, and its height is five cubits. Its depth is

Verse 3

And the image of the Crimean people is under him. The image of the Crimean people is cast from him to stand on him, and the pious in him, as it says at the end of the verse: The cattle are cast in his mold.
Around it they circle ten cubits, encircling the sea. It is not explained here what they mean by "circled" except in Kings (1:7) it is written for the bowls under its rim around, etc., bowls such as are made for round cups for decoration, and under its rim and around they would stand three cubits, the lower ones square and the upper two round, and it is impossible to contain thousands of bats, which are one hundred and fifty, a purification basin, except in this matter as it is explained in the Eruvins, and the upper ones square and the lower ones round, and it is impossible to say that it is written round around, around its rim, and what was said about these bowls: ten cubits to each wind, but instead of round, it is impossible to say ten cubits around.

Two columns: The tubers were cast in his
ladle. All were cast together, not that he joined the tubers together after casting them by rivets or by glue, as the Shuldor says in Balazs.

Verse 4

And all their backs were turned towards their houses. The backs of these mornings were turned towards their houses in the north: their backs were turned towards those in the south, and those in the east towards those in the west.

Verse 5

And its edges and sides are thick, except that at its mouth it is thin, hammered and rolled.
: Like the rim of a cup from which one drinks and is adorned with a lily flower
The owner of a house shall contain three thousand. This also holds, and in the kings (there) it is written, "A thousand shall contain three hundred sain," which is three sain, as it is said, "The ifa and the sain have one content." For you, six thousand sain, one hundred and fifty mikvahs of purity were found. For forty hundred sain, one hundred mikvahs were found. Also, for the remaining twenty hundred sain, fifty mikvahs were found. And even when the vessel is divided according to the measure that the sages considered, a cubit upon a cubit, with a height of three cubits, for a mikvah, you will find, as well, for three cubits square in height and ten by ten from its edge to its edge, one hundred mikvahs, and for two cubits round in height, ten by ten from its edge to its edge, fifty mikvahs, which is more square than the round one.

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Verse 6

And he made ten lavers: except those for Moses.
And he gave five on the right. To Moses' laver.
And five on the left. For washing hands and feet in them.
The act of the burnt offering was washed in them. From the waters of the laver they washed the entrails of the burnt offering, and it was a burnt offering, but not a burnt offering: it was eaten by the owners throughout the city, the lavers were for holy immersion.

Verse 7

And he made the golden lampstands ten according to their measure. Why is it said in the lampstands according to their measure, since we are informed why he made ten lampstands and everything required from the Torah, flowers, buds, cups, and shards, it is said in the book of seventy, for each of the ten lampstands has seven lamps, (so according to my brother, my mother, my uncle, Rabbi Klonimos ben Rabbi Yehuda: and it is a midrash) and its seven lamps correspond to the seven stars of the temple, the Lord said:
And he placed in the temple five on the right. For the lampstand of Moses
And five on the left. And all of them in the south.

Verse 8

Left: Of Shulchan in the north.
And he made a hundred golden basins, to sprinkle the blood upon the altar.

Verse 9

And he made the court of the priests. The help of the priests
And the great help. This is the help of Israel.

Verse 10

From the right shoulder east, opposite the north. He removed it from the east, from opposite the entrance to the south of Ezra, since it is not honorable and proper for them to be baptized opposite the entrance to the hall.

Verse 11

And Horem made the vessels: vessels of brass, made to hold the dung, to put it into the vessels.

Verse 12

And the chapiters and the capitals upon the top of the pillars were two. For the two pillars
And the two lattices. These are the chains mentioned above, and you will know that it is true, for neither here nor in Kings does he mention chains in this section to cover the two crowns of the crowns. To
cover the space of the crown with lattices, and those branches are like the branches of the free ones.
As I explained:

Verse 13

And the four hundred pomegranates. Above he says, "And he made a hundred pomegranates." How else can we interpret it? He certainly made four hundred pomegranates, as it is said here, and what he said, "a hundred" means a hundred for each row, and the row and the four rows are as it says, "two rows for one lattice." And so two rows of pomegranates for one lattice. And the four rows and the pomegranates were set in the latticework, and they were fastened to cover the two capitals.

Verse 14

And he made the machines. And in Malachi it is written, "And he made the machines: ten machines are the laver bases, and their work is explained there."

Verse 15

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Verse 16

And the boats and the vessels and the forks. Although we have already said it above, it came back and changed: And further to inform us that they were made of copper, and we also informed us of forks that were not mentioned above from copper. For example, from copper spears (Jeremiah 46:4) and copper and washed with water (Leviticus 6:21) and in Kings (1 Kings 7) it is written from copper as if he had torn his head (Leviticus 13:40) and its translation is copper:

Verse 17

In the thick of the earth. Targuma Gergushta in Bardi "La Belaz between Succoth and Tserada. In Kings it is written Tserada Tserada is the place of Jeroboam, and Jeroboam the son of Nebat, an Ephrathite from Tserada, and his mother's name was Tserua, a widow (1 Kings 11:26) according to which one who dies defiled in the tabernacle and also a leper, likewise, and idolatry, as we have seen in chapter 3, the idolatry of the end of a widow, a widower, Israel from his God from Tserada, it seems that the Torah was narrow and did not expand the narrow religion of our God: Thus my uncle Zal interpreted it to me.

Verse 18

Verse 19

Verse 20

And the menorahs and their candles. Except for a rectangle of candle holders, they would make from the body of a menorah and worship it, as it is written, "And the menorah and its candles," which mentioned the candles in themselves, and not the rest of the work of the menorah in themselves, cups, buttons, and flowers, in general, that the candles were not worshipped, and since there is no worship in it, it seems like a different work and it is necessary to mention their candles, but the rest of the work that was worshipped in it does not mention those named after the menorah, and what he made: ten menorahs and ten bowls and ten basins and the cherubim and everything he did is explained in the Baraita of Dr. Pinchas ben Yair.

Verse 21

And the flower. Our sages interpreted it as the same flower that Moses added in the parasha of the offering: "Upon your thigh, even the flower," etc., which is not mentioned in the offering.

And the tongs are gold. They hold up the wick from the candle that contains the oil.

He is a goldsmith. Refined and pure, in the name of God, and in the name of the offerings, he is explicit from all the gold that he had: from the abundance of gold that went into the Menorah to refine and maintain a pure gold Menorah.

Verse 22

: And the singers. Singing instruments: And the fountains. To sprinkle blood on the altar with them

:And the palms. For the sake of frankincense.

And the censers. The censers were to be used to lift the grain offering from the altar, and the censer was to be filled with an omer.

Chapter 5

Verse 1

And Solomon brought my holy things. Everything in the verse is according to the plain meaning of what remained to him from the holy things that David dedicated, as it is written above. King David also dedicated them to the Lord, along with the silver and gold that he brought from all the nations, etc., and whatever he had left, he put in the treasuries of the house of God. And some of the sages say that because he knew that his end would be destruction, and that he would not be, they say that the idolaters are hard to fear.

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She took her revenge from this house that was built from the plunder and the spoils that David had plundered from her houses of idolatry. And some say that this is what the Lord said: "Solomon was hungry during the days of David (my father) for three years, year after year, and he had to spend these dedications to revive the poor of Israel with them. And I, in all the dedications that David dedicated, as it is written above (ibid.), it is not said that Solomon did such and such a thing. When it is said about the copper, as it is Bringing aid, indeed said (ibid.), and the kitchens and the assembly of the cities of Hadadezer, David took a very great amount of copper, with which Solomon made the copper sea, etc. But of silver and gold, it is not said that Solomon made anything of them, and this is why it is not written here about any copper, but silver and gold. And according to the plain meaning, it seems to me that what he did not say about copper is because copper is cheap and not appropriate: "And it is proper and proper to bring copper into the treasures of the house of the Lord."

Verse 2

Then Solomon gathered the elders of Israel. He acted with wisdom in gathering the elders and not the young men, more so than David, who gathered the young men as well, as it is written: "And David gathered all Israel to Jerusalem and Gomer" (verse 28).

Verse 3

: On the holiday. It is the Feast of Tabernacles.

Verse 4

Verse 5

The Tabernacle of the Congregation, which Moses made, Solomon stored in the treasury of God with the rest of the vessels and the dedications: because it was not needed by him, and our rabbis said that it was stored.
And all the holy vessels that were in the tabernacle, which David had given to the ark, the priests the Levites brought them up. The solution is given above, which says, "And the Levites carried the ark," and the interpretation is, "Who were those Levites that I told you about above, the priests the Levites?" Even the priests were from the sons of Levi, and they were not actually Levites. And so it is written in 1 Kings 8: And the priests carried the ark, and also the vessels and the tabernacle of the congregation, the Levites brought them up with them according to their ordinance.

Verse 6

Verse 7

Verse 8

And the cherubim spread out their wings over the place of the ark. Where the ark stood, there the cherubim covered the ark.

And on the top of the ink. Above the ark, the cloths stood like this and were extended so far outward toward the east that the ark could stand right under the cherubim without the cloths being folded. Therefore, the cherubim covered the ark, and they also covered the cloths a little near the ark, and not all of them, which would reach to the east. And you cannot interpret that the cherubim covered all of the cloths, and also because of this, the cloths were extended, and the ends of the cloths were visible from the ark on the face of the altar. If it were not so, but as one, one measure, they would be drawn from one another. And were not the cloths that Moses made still there, and they stand in the Holy of Holies of the Tent of Meeting, which was only ten, and this was twenty, and it reached from wall to wall, as it is said, even in them they spread out and covered, there is no need to move any of the cloths and cherubim of Moses from their place, for the cherubim of Moses stood above the ark on the ark on the atonement, and the cherubim, as it is said here, those that Solomon made stand on their feet on the ground, and even though those of Moses were still pious on the atonement, according to Rabbi Nathan (and Rabbi (P.I.) The priests wanted to bring the ark with the oil in the tabernacle, but they did not have time because the cloud filled the house of the Lord and they could not bring the cherubim as far as the western wall, and therefore they were prominent in the veil. But it is difficult for me to write, and it happened when the priests came out, and afterwards the glory of the Lord filled the house of God (R. Yosef zt"l P.I.) and they were prolonged, it is not said that it was heard.

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And they themselves were lengthened, but they were lengthened when they heard that others were lengthening them, and the craftsmen extended the cloths to twenty cubits, and their two ends touched the eastern wall and their two ends touched the western wall. And there was no way that they could spread their wings and cover the ark, which was ten cubits long.

Verse 9

Verse 10

Verse 11

And it came to pass, when the priests came out of the holy place, that he should immediately approach, and the house was filled with the cloud of the house of the Lord, except that it should cease in the meantime, and so it was with the kings (1 Kings 8). And it came to pass, when the priests came out of the holy place, and the cloud filled the house of the Lord: for all the priests that were present were sanctified. For this reason, there was no keeping of the divisions. The 24 of the Levites and the 24 of the priests, but all the priests that were present were sanctified.

Verse 12

Verse 13

And it was as one. The solution for the courtyards was that all the courtyards should be united together. And what was the reason for this: "To raise one voice together to praise and thank her"

Chapter 6

Verse 1

Then Solomon said, "Since the house is now filled with smoke, I know that the Divine Presence is in it in the mist, for that is how it is written (Exodus 20:18) and Moses approached the mist where God was, surely He wanted to dwell in it, and in my books He explained it. Then Solomon said, when he saw the cloud, he said, "Now I see that the Divine Presence is in the house which I have built." For thus He promised to come and dwell in it out of the cloud and mist, and where did He say, "For in the cloud I will appear over the atonement"?

Verse 2

:Beit Zebul. Section
To your eternal abode. The chosen one did not serve the Shekhinah in another place, and the altars were not permitted.

Verse 3

And he blessed all the congregation of Israel. The blessing mentioned at the end of the matter.

Verse 4

Who spoke by his mouth: May he give him a son who will build him a house.
:Full. His good word is fulfilled.

Verse 5

From the day I was taken out. You also spoke to my father.

Verse 6

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And I chose Jerusalem. I did not choose the city.
And I chose David. I chose no one.

Verse 7

Verse 8

The goodness that was with your heart. That is, I also choose the house that came to your heart to build for a neighbor: its name is there as he said above.

Verse 9

Verse 10

Verse 11

Verse 12

And he spread out his hands. He had this to say, and he spread out his hands toward heaven, and he said, etc. But he stops: Meanwhile, to announce what he stood for, and so on in Kings (1 Kings 8). And he spread out his hands toward heaven, and he said,

Verse 13

Because Solomon did. It is translated against the entire assembly of Israel, meaning that he was higher than all of them to make it heard. His words:

And he stood upon it. And now all Israel can see it, and because the matter is closed, it should be said: as at first, before the whole assembly of Israel, and so he stretched out his hands toward heaven.

Verse 14

There is no God like you. For you keep the covenant and the mercy that you decree from heaven to give to those who love you: you humble and hide the covenant and the mercy that you promise on earth.
"Those who walk before you. As my father David walked, and this is the covenant that you have kept for your servant David in the Lord, a covenant of promise."

Verse 15

Verse 16

Verse 17

Verse 18

For indeed God has made man dwell on the earth. 30 I am astonished, and how can man believe that God dwells on the earth? For heaven is the highest heaven, and the end is come. Except for the kindness which thou hast shewed unto David my father, thou hast shortened it.
Your presence:

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Even though this house which I have built, and why have you built it, to pray before God, and to turn our prayers to Him?

Verse 19

To hear the Lord. This is a cry like (1 Kings 22) And the Lord passed through the camp and upon your necessity at the cry of every man who fled from his distress, let him not pray except by his cry in secret. Thus the group of readings and the end of the matter proves that he said, And you will hear from the place where you live, you have learned not to build but to know so that the Divine Presence will descend in it so that it may sit on the ground and hear from the place where you live to the prayers that they may pray. In:

Verse 20

:May your eyes be open. Whenever they pray to you

Verse 21

Verse 22

If a man sins. This law is for all Israel, who binds his neighbor with an oath, if he swears in truth and swears falsely, you, the heavens, will hear. And if the judgment is with the one who swears, the one who is to be judged shall be punished for an oath of gratuitousness: even the one who swears is called wicked.

Verse 23

And to justify a righteous person. Not to punish him for the oath, for indeed he swore in truth, and the Tosefta of Sota interprets that which he sins, by ravishing a man's wife, and bearing these things by her, and binding these things by her, just as the water tests her, so the water tests him, before your altar, as it is written (Numbers 5:18), and the priest stands
The woman:

To give his way with his head. As it is written, "And she made her belly stick" (ibid.), and

"And he who justifies is righteous." As it is written, "And she cleansed herself and sowed seed" (ibid.).

Verse 24

And if your people are defeated, it is not because your hand is too short to save, but this causes them to sin against you and return and confess your name. Solution and confess their sin and the last one proves and confesses your name.

And they will return from their sins, because they will repent.

Verse 25

And their return. And return them to the earth, for when they fall and are defeated before their enemies, they seize what they can and bring them captive to another land.

Verse 26

:By stopping the heavens. As it is written, "And he stopped the heavens, and there was no rain" (Deuteronomy 11:17).

Verse 27

For it is a gift to the way. As you did when there was a famine in the days of David for three years (2 Samuel 21:1), and you commanded and said to them, "To Saul and to the house of the bloodthirsty ones, so also is a gift to them, which sin causes them to sin."

:Why did the sky stop?

Verse 28

Every plague. Solution: I have remembered for you a thing: Daphon and Yarkon, a plague, even in stopping rains, and what else: to multiply but every plague and every disease that may arise, and pray.

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Verse 29

And he spread his hands toward this house. And he who said every prayer and every station, let him pray and supplicate for this: from any of these things: which each one
knew his affliction. That is, if he prays for his affliction and for his pain to be removed from him

Verse 30

And you have forgiven and given to a man according to all his ways, etc. To the wicked according to his wickedness and to the righteous according to his righteousness. If he does not repay the wicked according to the evil of his deeds, he will throw things up and say, "There is no God," (then) knowing his heart: and it will be blasphemy. In the same way, you will do to the righteous according to his righteousness, which you will do to him when he prays before you.

Verse 31

And the wicked shall return from his way: and therefore I pray to give to every man according to his ways.

Verse 32

Verse 33

And do whatever the foreigner calls to you. In Israel I pray to give him according to his ways, but to the Attorney General, according to all that he calls to you, since Israel recognizes the Holy One and knows that the ability is in His hand to do if his prayer is not heard, he blames himself for his sins and searches for his deeds, but the Attorney General calls out a challenge and says, "I have heard, I have heard throughout the world, and I have traveled many roads until I came and prayed to this place, and I have not found in it any gods like the rest." Therefore, do whatever the foreigner calls to you.

Verse 34

Through the city: Their faces toward Jerusalem

Verse 35

And you did their justice. They took revenge on their enemies for their needs, an example of doing justice to your servant (1 Kings 8:59).

Verse 36

Verse 37

Verse 38

which I have built for your name. The solution of this house which I have built to magnify your name: so that when you accept their prayer, they will pray to you in this house or in any place they may be, and they will turn to this house of yours.

Verse 39

And you heard their prayer, and for this your name will be magnified in the world.

Verse 40

Verse 41

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And now stand thou, O Lord. Let it not be moved, as hitherto from Shiloh to Nob, and from Nob to Gibeon: Thou and thy ark are strong. Let it not be moved any more from henceforth.

Ozah. By this name is Ozah called, because he did his wonders and strengthened the Philistines, and it is written (above 16): In praise to the Lord, they sought the Lord and his strength. And our Sages also said in Tractate Avokat Ghoul, and the cows sang (1 Samuel 6:12). What did they sing? They said, "His right hand and His holy arm will save him." (Psalms 28:1) They will be clothed with salvation. Because they

will not be shaken from place to place, as if righteousness were the girdle of his loins (Isaiah 11:5). And your followers will rejoice in goodness. In

the abundance of good deeds and tithes given to the Levites in reward for guarding the ark.

And poets before him:

Verse 42

Do not turn away the face of your anointed from doing good to me, and if not for my sake, do it for your own sake.

Chapter 7

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

And the priests were on their watch. As David divided them into twenty-four watches to serve, each watch was its own week: and the Levites likewise were on their twenty-four watches to give thanks. With

instruments of song they would say, Give thanks to the Lord, for he is good, for his mercy endures forever.

In praise of David. The instrument is a song in which they would sing the praises of David and the thanksgivings in the hands of Levi.

And the priests. They are against them who must sound the trumpets, as it is said: And the sons of Aaron the priests shall blow the trumpets: (Numbers 10)

Verse 7

And Solomon sanctified the inner courtyard. Our sages differ on this matter (Zebachim 59). Rabbi Yehuda says: He sanctified the floor of the courtyard in the sanctity of an altar to burn incense on the floor, because the bronze altar was small in size compared to the number of sacrifices that were brought. Rabbi Yossi said to him: And has it not already been said (above 2:8) that Solomon would offer a thousand burnt offerings on the altar that Moses made, and when you come to the calculation of cubits and the number of burnt offerings, you will find that it was made of stones, greater than Moses' altar, since Moses' altar was a cubit upon a cubit, and Solomon's was twenty-four upon twenty-four. Solomon's was five hundred and seventy-six, as Moses's was. So what did the king sanctify the inner courtyard, which he established in it an altar of stones connected to the floor?

He says: "Cannot contain. Because of Moses, he says like a person who says, 'So-and-so is a dwarf and unfit for work.'"

Verse 8

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From the entrance of Hamath, which is in the north of the Land of
Israel, to the Brook of Egypt, which is opposite it, as is explained in these my travels.

Verse 9

Verse 10

And on the twenty-third day of the seventh month he sent the people away. It is written that on the eighth day, which is the 22nd day of the month,
the solution is on the 8th day, he gave them permission to go after the holiday, and on the next day, when the holiday was over, they all went
together. On the 8th day, he gave them permission and sent away those who were living within the Sabbath area and anyone who wanted to
travel and go on that day in the same area. On the next day, he sent away all the people. And in the commentary of the commentary,
they took permission from him and waited there for another day: and they returned and took permission for the next day a second time. For
this reason, it is said on the 23rd day of the month, "Rejoice and be of good heart," etc. to David and Solomon,
because what he spoke with his mouth (above, 28) "Your son Solomon will build a house for my name, he has fulfilled his hand, and he has given
him a son to sit on his throne, who built the house for the name of the Lord." And in the commentary of the commentary of the commentary
of Rabbi Levi, it is written that the dedication of the house, etc., is a joyful occasion, referring to what the Lord said to David, which he fulfilled:
what he vowed to Solomon, whom he chose from among his brothers, because he was wise.
And to Israel his people. As it is written in Kings (1 Kings 8): Not one thing failed, etc., a. And to Israel his people, who
had a governor over them, they would dwell in safety and in quietness, as it is written: And Judah and Israel dwelt, etc. (Ibid.:5)

Verse 11

Verse 12

And the Lord appeared to Solomon by night. In a vision of the
night I heard your prayer. In the language of Solomon, and he heard, the Holy One answered, I heard your prayer. He prayed in the
heavens, the Holy One answered, both I will stop, he prayed for famine and locusts, and the Holy One answered them: I will
command the locusts, he prayed for a word, and the Holy One answered them: And if I send a word among my
people, and my people will be subdued. In that they will pray and seek my face and turn from their evil ways, then the Holy One answered the Holy One.

Verse 13

I will stop them. I will command them, and if I send prayers against them, I will hear and forgive their sins and heal them.
:Their country

Verse 14

Verse 15

Verse 16

And my eyes and my heart were there. Jonathan translated: And my Shekinah was there, which I saw in my house, while my neighbor was working ten
days a week. And my eyes were there, while my heart and my desires were there.

Verse 17

Verse 18

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Verse 19

Verse 20

I will cast you out from before my face. As a covenant between me and you, and if you do not listen to me (Leviticus 26:14) What is said: And I will make your sanctuaries
a proverb and a byword? As in the case of those who utter a proverb about someone who has suffered harm.
And for wisdom. As in (Deuteronomy 6:7) And you shall teach your son, and teach him the tongue of a story of evil, and so is the translation: And I will tell you and I will teach you and I will teach you.

Verse 21

Everyone who passes by will be punished. That is, the house will be destroyed, and then everyone who passes by will be punished, as in (Job 18): On his day, the last breaths will be taken.
What did the Lord do? As in what did the Lord do (Deuteronomy 29) and so it is written (1 Kings 9)

Chapter 8

Verse 1

And it came to pass at the end of twenty years. Solution: At the end of twenty years, that the whole building of the house of the Lord was finished in seven years: and his house in thirteen years, as it is written in 2 Kings (v. 6).

Verse 2

Verse 3

Verse 4

And he built Palmyra in the wilderness. (In 1 Kings 9:18) It is written Tamor and Palmyra, and this is what we have learned in Yevamot that converts from the Tarmudim are not accepted. In the Bar-Rabbi, in Parashat Akida, it is interpreted that they helped the haters of Israel, and since they converted themselves and changed for the worse in the end, therefore it is written in Kings Tamor, the language of exchange that they had to do for Israel. Solomon did favors with them by building them the city of Palmyra. And because of Solomon, it is not written here Tamor, but Palmyra, meaning an important city. All in honor of Solomon, there is no honor for Solomon to say here, "Did he build a city that they rebelled against and corrupted?" Therefore it is written: Palmyra, not Tamor.

Verse 5

:Besieged cities. Since they would stand on the frontier, they required so much strength

Verse 6

Verse 7

Verse 8

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Verse 9

For his work. For the work of his buildings, why are the foreigners for his work and not the people of Israel? For Israel: they are men of valor and men of war, and captains of their chariots and horsemen.

Verse 10

Fifty and a hundred. And in Kings (1 Kings 9) fifty and five hundred, but this and this is one who subtracts three hundred and a year from the name and counts them again, for there it is written above, apart from the chiefs of the officers, etc., three thousand and three hundred of the Rhodians, and here it is written above, three thousand and six hundred. What is missing in one verse is added in another verse, and from their division, because the three hundred of the remaining ones were converts and were appointed over those three thousand and three hundred Rhodians, over eight thousand bearers of burdens and five thousand hewers in the mountain, and these fifty and two hundred, which are said here, were Israelites appointed over those three hundred.
:Grim

Verse 11

Solomon brought up from the city of David. It is Zion, which was settled in the city of David when she took it and was there until his death: to build his house: for they
were holy. The whole city and all the houses
Which came to them. Since the ark of the Lord came to them, the feminine form comes, for example (1 Samuel 4:3): And the ark of the covenant of the Lord was taken.

Verse 12

On the altar of the Lord. This is the bronze altar that Solomon built, and the bronze altar that Solomon made under the altar.
The bronze altar that Moses built and consecrated in the matter of what is written (2 Kings 17) and the burnt offering of every nation and every burnt offering, etc., will be for me to see, meaning the bronze altar that was there before, I will see from the whole: that the altar was made of bronze

Verse 13

Verse 14

Verse 15

Verse 16

To this day, the institution of the house. From the day it was founded until its completion.

Chapter 9

Verse 1

To test Solomon. If what she heard of his wisdom was true, and she came to test him with riddles, as
in (Judges 14:12), I will give you a riddle from Samson.

Verse 2

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And nothing was lost. Since she saw that he had told her everything, that nothing was lost from what she had asked him about, she then acknowledged the rumor because it was true. And in the translation of the Book of Esther, some of the riddles are written there:

Verse 3

Verse 4

And the food we sent: Swans and all kinds of delicacies that are often on our list.

And the seat of his servants. Each one would know his place when they sat at the table and would see the king's face frequently. A. was not allowed to sit in the place of his companion all the days of his life and the status of his servants. Each one would maintain his status and his service and would not change: for tomorrow

And their clothes: Not like the clothes they wear today, but like the clothes they wear tomorrow.

And his vessels. Most of his vessels: And his ascent. The ascents of his ascents, which he would ascend from his house to the house of God, and there was no longer any spirit in it. She believed that there was no wisdom in all the kingdoms except in her land, and like her sages, because her land was in the east, and therefore they were the wisest, according to the zodiac signs. In the first chapter of Rosh Hashanah, according to the sages of Sihara, 18, it is written that in the land of Israel, in the west of Babylon, and this is what is written, and the wisdom of Solomon exceeded all the wisdom of the ancients who were in the east, as it is written, And it came to pass in the east (Genesis 11), and in all the wisdom of the Egyptians who were sorcerers, archers, and magicians, and he was wise in the Tayir, as it is written in the Pesikta Tayir, he is an Arab, and in the Leviticus, Rabba, in the Ben Hamziri, because the bird of the sky will carry the voice (Ecclesiastes), this is a raven, and the wisdom of the Toyari.

Verse 5

Verse 6

Half a majority: Multiple wisdoms

Verse 7

Verse 8

Verse 9

Verse 10

Sandalwood trees. The commentator in the Pesakith says that one text says corals and another text says sandalwood, but their name is sandalwood, and they are called corals because they were elated and bent from their shell like cups.

:That he was subjugated out of his own thinking

Verse 11

Steps. Steps (in 1 Kings 10) are written as steps, like the path that is made for pilgrims on the way to Ma'alot: and steps and steps are one step and step.

And harps and lyres for the singers. 11. The sons of Levi, the singers, with instruments of song, and Rabbi Eliezer, zt"l, said to the singers, the singers, to travel before the king, as an example (Ibid. 4). And their songs were five and a thousand, which are the service of a day, which he made the singer to travel before him, and it is written (Lam. 35): And Jeremiah lamented over Josiah: And all the singers and the singers said,

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Verse 12

Besides what she brought. Because of the honor of the kings of Judah, it is written here that she gave him more than he gave her. And in Kings (Isa. 10) it is written besides what he gave her as the king's hand. Things mentioned in the Bible are not mentioned in their place.

Verse 13

Verse 14

Except for the people of the Tarim, who would take care to move from country to country and from kingdom to kingdom without a tourist: and they would give him a tourist's salary.
And the merchants bring. They would bring him by means of a plot in order to see his wisdom.

Verse 15

Two hundred censah. The censah surrounds man with his three spirits, which is the censah (Psalms 5:13).
:Desire adorn us
Threaded gold: Gold that is soft and easy to ground due to its importance as a thread.
Six hundred gold: Six hundred gold coins and six pounds of gold is the dinar.

Verse 16

The Forest of Lebanon. Solomon built a great house in Jerusalem, as the Lord had commanded him, and all the walls thereof. He took shish keer and the great trees of Lebanon, and of the multitude of them, as it is written in 1 Kings (7). And he built the house of the forest of Lebanon upon four rows of cedars, and there he put the walls thereof, and it is written:
And thou shalt look on that day unto the house of the forest (Isaiah 22:8).

Verse 17

:A chair made of ivory. An elephant's tooth.

Verse 18

And six steps to the chair. Steps to climb it
And his hands on this and that side of the Sabbath place. Like a kind of stick from side to side, from right to left, and leaning on them: his arms

Verse 19

And two lions stand at the hands. Of gold and the whole form of the throne and the form of the animals on the throne: explained in the translation of the Book of Esther

Verse 20

Verse 21

Ivory: Elephant tusk and elephant itself: And
monkeys. From the Kaczon
Parrots: Tovsin

Verse 22

And King Solomon was magnified, etc., to fulfill what he said to him, and also that which you have not asked, I will give you also honor (1 Kings 3:13).

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Verse 23

And all the kings of the earth, etc., to fulfill what he said to him: Behold, I have given you a wise and understanding heart, so that there shall not be like you (there).

Verse 24

And they bring each his offering. By way of a story, those who come to hear his wisdom say: "It is not honorable to come before the king empty-handed, for he will not see the face of the Lord empty-handed" (Deuteronomy 16:16).
Weapon: A weapon. A weapon.

Verse 25

And he shall dwell in the chariot cities with the king in Jerusalem. And some of them shall pass over, and he shall not have many horses for himself.

Verse 26

Verse 27

Verse 28

Verse 29

On the words of Nathan. And it came to pass that night, that the word of the Lord came unto Nathan and Gomer (2 Samuel 12:25).
And he called his name Jedidia: And
upon the prophecy of Ahijah the Shilonite. (1 Kings 11:29) Who tore the kingdom from him and gave it to Jeroboam.

Verse 30

Forty years over all Israel. What is not so with David in Hebron, who reigned seven years, and in Jerusalem: thirty-three.

Chapter 10

Verse 1

For all Israel came to Shechem to make him king. In Shechem, which is the place of Jeroboam, who is in the part of Ephraim,
Jeroboam the Ephrathite: and all this was a reason from the Holy One, blessed be He, to fulfill His word, "Torn, I will tear the kingdom apart."

Verse 2

And it came to pass, as it was heard before, that they came to make him king in Shechem, while he was yet
In Egypt:

Verse 3

And they sent and called him, and he came. And all this is to inform us of the will of the King of kings, the Blessed One: that even
Jeroboam himself came to make Rehoboam his king, and the Blessed One, the Blessed One, followed his words until Jeroboam became king.

Verse 4

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Your father made our burden heavy. For he was a man of hard labor, and he laid upon us a tribute to support his laborers and a tax, as it is written in Kings (1 Kings 5:1). And King Solomon imposed a tribute and a tax.

Verse 5

Verse 6

Advisors. Like advisors, and so it would be said, "Who knows, known, but advisors, for the future, advisors."
:Let's consult already

Verse 7

Verse 8

Verse 9

Verse 10

My little finger is thicker than my father's waist. My little finger is bigger than my father's waist, which means I am stronger than him.

Verse 11

:The one who loaded. As in (Genesis 43) And each one loaded his donkey.
:In scorpions. In the "B" of the Ashkenazic tribe, which stings like scorpions

Verse 12

Verse 13

Verse 14

Verse 15

Y Because it was a turning point. In order for the Lord to fulfill His word as it is clear (1 Kings 11) to remove the tribes from him and give them to Jeroboam, and this is that a tribe will not depart from Judah (Genesis 49) He will not depart from his kingdom until Shiloh comes, a solution until Judah comes to Shiloh to make Rehoboam king there, and there he will gather nations to make him king, and there the kingdom will be divided, and the kingdom of the ten tribes will perish, and Shechem is a small city near Shiloh, as it is written (the end of Judges). And behold, there is a feast to the Lord in Shiloh from time immemorial on the road that goes up from Bethel to Shechem, and it is written in Jeremiah from Shechem and Shiloh, and in honor of the tabernacle of Shiloh, they gather to Shechem, which is suitable for gathering people and is near Shiloh, and when they gather in Shechem, then a tribe will depart from Judah, where the kingdom is divided:

Verse 16

To the tents of Israel. It is said, "What part do we have in David? Why should we leave our tents and follow him? Not so: but let all Israel go, each to his tent."

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Now see your house David. It is translated and we have no inheritance in the son of Jesse, meaning we have no inheritance in him except in the temple in Jerusalem where we sacrifice and see in it three feet. See your house David. We do not need him to go there, you will be alone (and all this does not seem to me): but see your house David, where we have not found you or your temple.

Verse 17

Verse 18

Doram. He is their Lord (1 Kings 4) whose greatness was great in the days of Solomon, and whose greatness was diminished in the days of Rehoboam: therefore he is called Doram.

And the children of Israel stoned him with stones. And because Rehoboam did not know the reason and the connection that they had with him, therefore he was killed when he asked for the tax that Solomon had imposed on them.

Verse 19

And Israel transgressed in the house of David. A tongue of rebellion and an example (2 Kings) In his days Moab transgressed, etc. (Proverbs 11) If you transgress from Kirjath-Uz, then you will transgress against Laban (Lakmal 31).

Chapter 11

Verse 1

And he gathered the house of Judah and Benjamin, who were in the same territory, and Jerusalem belonged to both of them, and the Temple was built on the territory of both of them, and in the boundaries of Joshua, which he defined, it was bounded together. And our rabbis also said that a strip came out of the portion of Benjamin and entered the portion of Judah, and on it an altar was built: therefore they could not separate from each other, and it is also written next to it.

Verse 2

Verse 3

Verse 4

With your brothers. And are not your brothers the sons of one man?

Verse 5

And he built cities for siege. He built small cities and surrounded them all around with water for strength, and this is a siege (26) (I have been cold and drunk water, and I have wasted my time with a handful of water, all as they say) (Isaiah 37:25) Yauri is in distress, and now he is in distress because Israel has sinned against him.

Verse 6

Verse 7

Verse 8

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Verse 9

Verse 10

Verse 11

And he appointed governors, officers, and deputies to guard the cities and the villages,
and to keep the stores of food, oil, and wine, so that they might have food in hand if the house of Israel went up to the siege.

Verse 12

Verse 13

Verse 14

For the Levites had left their inheritance in all the land of the ten tribes.
"For Jeroboam has neglected them. He has neglected them from serving and ministering to him."

Verse 15

Priests for the high places. That is, why did Jeroboam neglect the priests and Levites since he appointed priests for the goats?

Verse 16

And after them: of Levites and priests.

Verse 17

Verse 18

Abihail, daughter of Eliab. As Abihail before Samuel said (1 Samuel 17:31), "But against the Lord his anointed, this one whom the Blessed One will say, 'Arise, anoint him, for he is he.'" And Samuel erred in him, seeing that Eliab's daughter was the wife of Rehoboam the queen, and for this matter he was punished, as Samuel did, because when Saul asked him, 'Which house is the seer?' (1 Samuel 19:11) and Samuel said, "I am the seer. He did not answer him in a humble way, saying, 'What do you want?'" The Blessed One said to him, "Live long, you will see, and you will not know what you will see, because he erred in Eliab and his daughter, the queen."

Verse 19

Verse 20

Verse 21

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Verse 22

To make him king, say, his brother.

Verse 23

And he scattered his sons throughout all the lands of Judah, as an example (above 1:4), and their father's house spread out to many.

Chapter 12

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

They surrendered, I will not destroy them. An example below (14) The land is still before us, for we have sought the Lord our God, we have sought it, etc., is the same way as the verse, when the words are repeated, the Hebrew is doubled to say, an example (Numbers 10:10) And it shall be that you will go with us, and it shall be good, etc.

Verse 8

For he will have slaves. Shishak and the rest of the idolaters, as explained.
And they shall know my works. When they return, there shall be no ruler over them from the kings of the servants of the stars, but "When you turn from my law, you will learn the service of the kings of the lands and serve them."

Verse 9

Verse 10

And he entrusted them to the chiefs of the guards. He took the shields from the house of the forest of Lebanon and entrusted them to the chiefs of the guards, and then returned them to the guard chamber, the guard chamber, that is, to their place. Another matter from my teacher, according to which he was concerned about the king of Egypt and the king of Israel, they would carry them before him.

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Verse 11

Verse 12

And when he humbled himself, the wrath of the Lord turned away from him. He had something to say above immediately when he said, "And he will go up, and he will be finished," except that he stopped using the nets for the purpose and made bronze shields in their place.

Verse 13

And King Rehoboam became strong. And the explanation for this is that when he first became king, he was 41 years old. Therefore, he had the strength and power to become strong on his own, because he was one year old when David died. Solomon reigned for 40 years, and Solomon was not yet king when Rehoboam was born. It is found that Rehoboam was 41 years old when he became king.
The city which the Lord chose to put His name there out of all the tribes of Israel. But they were corrupted in their deeds, as it is written, and did evil, because they did not prepare their hearts to seek the Lord, and they caused the Divine Presence to depart from them, and such: they complain and protest about it.

Verse 14

Verse 15

In the words of Shemaiah the prophet. Every prophet would write in his book what he prophesied, and this is what Shemaiah said above (2:11) and Lakman (12) proves and the rest of the words of his father and his ways and his words are written: In the Midrash of the prophet Adoh, his book was called Midrash.

Chapter 13

Verse 1

Verse 2

He reigned three years in Jerusalem. And no more, as is recorded in the records of the kings: and in the twentieth year of Jeroboam king of Israel, Asa king of Judah was found to have reigned not even three full years.
Michaiah, daughter of Uriel. And above (11:20) he calls her by another name, Maachah the daughter of Absalom, and in Kings it is written likewise, Maachah the daughter of Absalom, Micaiah the daughter of Uriel, and here he calls her so, because it is the book of the genealogy of Judah, and in Kings which is the book of the kings of Israel, and Judah called her by the name of her husband, Maachah the daughter of Absalom, and therefore they called her by her full name, Micaiah Maachah, and the name of her father, Uriel Absalom, because by the name of her daughter-in-law she is called, because she was a woman of valor, as it is written (Lakman 22). And also Maachah, the mother of Asa, the wife of the queen, called her mother-in-law by the name of her daughter-in-law, as it is explained in Yerushalayim, and this tradition you shall take in your hand in the name of our Lord Eleazar, and so he said to me in the name of his father, and so I found in his father's explanation everywhere that he added and 6 in the name of this woman, because she was praised like Athaliah and Athaliah the king of the land, because she was a woman of valor, and so she was called Eleazar, because she was a woman of valor, because her husband was Amaziah. And he reigned fifteen years until he died, and his son Uzziah succeeded him as king. He judged the people for those fifteen years, and when he died, they made him king again.
:Sixteen years

Verse 3

Verse 4

And his father arose. And his father went to war against Jeroboam in the province of Jeroboam in the hill country of Ephraim.

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Verse 5

:A covenant of salt. In existence and faith, and now

Verse 6

And Jeroboam arose. He served Solomon, etc., and for this there is great disgrace.

Verse 7

And they gathered together against him wicked men.
And they were determined against Rehoboam the son of Solomon, and Rehoboam was a young man and tenderhearted. And because they found in him baseness and tenderness of heart, they were determined against him.
A boy. Although he was 41 years old when he became king, he is called a boy (see above, 1:22) about Solomon.

Verse 8

Verse 9

Like the peoples of the lands. Anyone who wants to come and fill his hand and become a priest of the golden calf will bring with him a young bull and seven rams, and they will accept him
and he will be a priest without God. To fill his hand to distinguish between impurity and purity, an example (Exodus 29): to anoint with them and fill their hand with them

Verse 10

And the Levites were in their work. That is, in their work, one for singing and one for the gatekeepers, each man for his work, as he prepared.
:uncle

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

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Verse 18

Verse 19

Verse 20

And he did not withhold power, etc. And the Lord turned him away from Jeroboam.

And he died. He did not die immediately, but gradually diminished because of the wars and in a clear case, and the Lord gave him to his father.

Chapter 14

Verse 1

Verse 2

Verse 3

And he said to Judah, "Seek." And there came not about ten tribes that sought after other gods, new ones from near at hand: and they sought not the God of their fathers.

Verse 4

Verse 5

Verse 6

The land is still before us. While the kingdom is ready before us, if they need it, we will have a place to flee to, and all this happened in ten years, as it is written in his days, the land was quiet, and after those ten years there was war between him and Baasha all their days, because in the third year of Asa, Baasha reigned, and for seven years there was peace between them, and this is also proven here, there was no war with him in those years, but in other years there was war with him, and below (15) it is written, and there was no war until the thirty-fifth year of Asa's reign, but we can interpret that war that he had with the Cushite, it was not until the thirty-fifth year of his reign, but it is difficult for me, as it is written below (16) in the thirty-sixth year of Asa's reign, Baasha came up, etc., until you are defeated, because from now on you will have wars, meaning that before that he had no wars and he was after the seventh year.

Yes, because for three years and in Kings (1:15) it is written, "And there was war between Asa and Baasha all their days." And in the order of the world, the interpretation is good: "Because we sought the Lord our God, we sought Him, etc. As we sought Him, He gave us rest on every side."

And they built cities.

And they succeeded. And an example (above 12) and seeing the Lord's submission and

Verse 7

Verse 8

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Verse 9

Verse 10

There is no help from you. That is, although we are few and they are as numerous as the sand of the sea and we have no power to help them, with you there is no power, whether great or small, that is, knowing that you have the power to help, therefore help us, O Lord our God, for we rely on you.
Let no man stop your people. Let not our enemies have that man, for a man is a ruler who stops the hand of your people against you to defeat us, lest they say, "Our God has defeated us," i.e., from the mouth of the Rabbi, "Let not man, since we are mortals, stop our hand from defeating." Example (Deuteronomy 11:17) And stop the heavens, for the Lord has stopped (Genesis 20) as if you would stop me (Judges 13)

Chapter 15

Verse 1

Verse 2

Verse 3

And many days Israel was without the true God. Until you came, and without a
teaching priest. That no one would ask them anything of the Torah, because they would not teach you.
The priests:

Verse 4

And he turned to the Lord God of Israel in distress. That is, now that trouble has come to them, they sought the Lord God of Israel: and they sought Him accordingly, and He found what was needed for them and delivered them wherever they went.

Verse 5

And in those times there is no peace. In those many days Israel, without the true God, has no peace to go out or come in, etc., in Rehoboam it is written (above 2:12) that Shishak, king of Egypt, came up against Jerusalem: because they had rebelled against the Lord, and the whole affair, and even in her father's house, there were many disturbances.

Verse 6

And they struck nation against nation. Example (Numbers 14): And they struck

Verse 7

And you be strong. Seek God.

Verse 8

Verse 9

Machine Translated by Google

Verse 10

Verse 11

And they sacrificed to the Lord on that day from the spoil they brought. Solution And from the spoil they brought they sacrificed seven hundred oxen and seven thousand sheep, which they returned and from which they brought as above (2:14) And they also brought tents of cattle and settled sheep in abundance, i.e. it seems to me that they sacrificed to the Lord on that day that they were victorious and came safely to Jerusalem from the spoil they brought, that is, from the spoil they brought they brought seven hundred oxen and seven thousand sheep:

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

And also Maachah the mother of King Asa removed from her position, because she had made a strange and ridiculous monstrosity for Asherah: she made a memorial for him to the king, and she became his wife.

Verse 17

And the high places were not removed. The high places were the only ones on which sacrifices were made to the heavens from the destruction of Shiloh until the house was built: and there were punishments upon them, which were cut off.

Verse 18

Verse 19

And there was no war, etc. In the thirty-sixth year of Asa's reign, Baasha ascended. It can be said that, and did not Baasha die already in the twenty-sixth year of Asa's reign, as it is written (in 1 Kings 16:8) in the twenty-sixth year of Asa's reign, Elah the son of Baasha, but what about the thirty-sixth year of King Asa, in the thirty-sixth year of King Asa, in contrast to the thirty-sixth year that Solomon married Pharaoh's daughter, as it is written in 1 Kings (1:2) and two servants ran away to Shimei (ibid.) until the king commanded his sons and went and struck him, and it is written next to it (ibid. 3) and Solomon married Pharaoh's daughter. All of this immediately after those three years, and in the fourth year he took her and he reigned for forty-two years. It is found that she was with him for thirty-six years, and against them for thirty-six years, a decree was passed on the kings of Aram to be a god and finally to fall into the hands of the sons of David. Therefore, it is said in the thirty-sixth year of King Asa, the whips were on the straight path, and in the sixteenth year of his reign, from the time that Zerah the Cushite fell into his hands, which is the year After the death of Solomon, in the sixteenth year of Asa, the king of Israel and the king of Aram made a covenant to go up and provoke Asa and to destroy Asa, as it is said: And Asa brought out silver and gold, saying, Let there be a covenant between me and thee. And Ben-hadad heard it. And the kings of Aram ceased not to be adversaries to Israel until the death of Ahaz. And in the third year of Ahaz, the king of Israel and the king of Aram made a covenant to go up and provoke Ahaz. And Ahaz had no advantage, so that they fell by his hand, and both of them fell by the hand of Tiglath-pileser king of Assyria.

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Chapter 16

Verse 1

Verse 2

In Damascus. In Kings (2 Kings 16) it is written Damascus, and in the next verse Damascus and all of them are A and an example.
:Whip Tribe Wand

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Therefore he escaped. You could not do it. Why did you not trust in the Holy One? If you trusted in the Holy One when the king of Israel and the king of Aram swore an oath and made a covenant together against you, as you trusted in Him when the Cushites came against you, they would not have escaped from your hand and you would have been defeated by all of them. You would not have lost your wealth that you gave him in order to break his covenant: with Baasha. And now that you did not trust in the Holy One, you have lost your wealth and even the king of Aram has escaped from your hand.

Verse 8

Verse 9

Verse 10

The House of the Revolution: The prison made by the work of the revolution. The Gwelbat in the Ashkenazi language.

Verse 11

Verse 12

He was sick to the top. The swelling on his legs rose from the sole of his foot to the top of his head.

Verse 13

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Verse 14

And varieties. They are kinds of perfumes and the perfumes were made in a concoction, a concoction, and this is the solution: apothecaries in a concoction
And they burned a great pyre for him. They burned him in the best perfumes, and they sprinkled the ashes on him. Some interpret it as if they were burning for the kings, and what is it that they are burning, etc., and they were uprooting for the kings.

Chapter 17

Verse 1

Verse 2

Verse 3

In the ways of his father David, the first. And not the last, who transgressed in the act of Bathsheba, and also Satan incited him to number Israel, and the first, and there are early commentators, beginning with Solomon and Rehoboam. Solomon's wives turned his heart in the latter part of his days, and he built a high place for Chemosh, the abomination of Moab, and for Molech, the abomination of the children of Ammon, and Rehoboam, as it is written (above 2:12). And it came to pass, as Rehoboam prepared the kingdom, and as he strengthened himself, he forsook the law of the Lord, and not like his fathers, as it is written of him in Kings (1:9). And his heart was not perfect with the Lord his God, nor like Asa, who did not lean upon the Lord: but like David his father, who had but one heart for his Father in heaven.
And he did not ask for Baal. As was the custom of Israel in his days, for Ahab was in his days a worshipper of Baal.
And Israel in his days:

Verse 4

Verse 5

Verse 6

And his heart was lifted up in the ways of the Lord. His heart was lifted up in this matter, that he walked not but in the ways of the Lord, an example (Exodus 35:26) which he had brought to Laban Athena with wisdom.

Verse 7

He sent to his ministers Ben-Hail. That was his name, and there are some interpreters. He sent to his ministers every minister Ben-Hail, and it was difficult for me to say anything except to his servants, except what he said and to his servants, including Ben-Hail, the name of a man.
:he
To teach in the cities of Judah: Torah and to instruct the children of Israel.

Verse 8

And with them. Of the Levites, Shemaiah, Nethaniah, and Gomer, and
with them Elishama and Jehoram, the priests. For the priests and Levites are to teach and instruct, as it is written (Deuteronomy 24:8): "According to all that the priests, Levites, and officials shall instruct you, you shall go with them, so that they may not deviate from their word, and you shall compel them to listen to them, and you shall observe to do according to the commandments of the judges, as in the same verse: Judges and officers you shall give to you judges to judge the people, and officers to compel them to carry out orders."
The judges:

Verse 9

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Verse 10

And the fear of the Lord was upon all the kingdoms of the earth, because they had learned Torah.

Verse 11

Example: Money and burdens of money (Isaiah 47) Your marriages were burdened with burdens.

Verse 12

And Jehoshaphat grew up. Three sons, according to this language, Isaac, Samuel, Jehoshaphat, but Moses, David, Mordecai, it is said in them and great, but Isaac, Samuel, Jehoshaphat, it is written in them and great, which is not correct to say and great, in Samuel it is written and the boy Samuel grew up with the Lord, and in the 15th century it is said great with the Lord, and here as in: Thus he grew up to the top, therefore it is not correct to say great, and in Isaac: Birniot. Beer cuts grow great for strength And cities of trouble: cities of treasure to give corn and wine and grain

Verse 13

Verse 14

Verse 15

Verse 16

And by him. In his example, the plot of Joab by (2 Samuel 14): 'He who volunteers for the Lord.' Example (Judges 5) Those who volunteer among the people are blessed by the Lord.

Chapter 18

Verse 1

Verse 2

And he went down at the end of two years. And in Kings (1 Kings 22) it is written: And it came to pass in the third year, that Jehoshaphat went down and Gomer: In the third year, when he sent Ben-hadad, and persuaded him to go up to Ramoth-gilead. As it is written there in the book of Kings, you know that Ramoth-gilead is ours (Genesis 31:46), and he called it Gilead - Gilead because when Jacob set up his stones there, the wall (Genesis 31:46) was held in it, and our fathers took Gilead and Ramoth-gilead, and they were held after the city, and our fathers then in the days of Moses, when they took Gilead, they kept quiet about taking it, because they were not afraid of them, or perhaps in the days of Moses: and afterwards the nations took it from the hand of Israel, and they are ours.

Verse 3

Verse 4

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"Please inquire today for the word of the Lord. And not of the prophets of Baal in whom you trust."

Verse 5

And the king of Israel gathered the prophets, four hundred. And all of them were true prophets, for what Jehoshaphat asked of him, he gathered for him, and it is proved in the next place (Ps. 22:1). And the spirit came out and said, I am a lying spirit in the mouth of all his prophets, and I will say to them, Go up to Ahab, and God will deliver him into the hand of the king. Of all the prophets of the Lord, who did not prophesy except the word of the Lord. If they were false prophets, the temptation would not fall on them, who did not prophesy except what they were. And Jehoshaphat said again, Is there not a prophet of the Lord here? I know for sure that they are prophets of the Lord, but I have been accepted from my father's house, that there are no two prophets who prophesy in the style of the Lord and in the language of the Lord, and these all prophesy. And they all prophesy. And it was successful.

Verse 6

Verse 7

"For all his days are evil. For this is what he said (1 Kings 22): 'Because you sent a man who is a thief, and

Verse 8

:Mehar Michahu. Spelling missing from the yud because of contempt he gave him another name Michahu

Verse 9

Wearing clothes. Royal clothing and sitting at the threshing floor at the entrance to the gate of Samaria came to inform us that when the prophets prophesied before them, they were sitting outside the city, and there came spies of the king of Aram and heard that he had informed the king of Israel that he alone would fall in battle. It was the king of Aram who commanded his soldiers (Lakman 1:30) to fulfill the words of Micaiah. Therefore, it is written at the threshing floor, which was a place for spies to spy on. But if the assembly was inside the city, the spies of the king of Aram could not come, lest they sense that they were spies. But when they were outside the city, even if they sensed them and realized that they were spies, they could say to another place, "We have approached here to the threshing floor for the sake of the great feeling and the gathering of soldiers, here we are at the entrance to the city, and why were we surprised? We turned from the road to see what it was. And the spies informed the king of Aram and he commanded not to kill anyone but the king of Israel alone. Otherwise, what came into his mind that he commanded not to kill any of Israel, only the king alone, but they were spies for him, and they heard the Micaiah says: "I saw all Israel scattered and scattered."

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

:Arise and succeed, and it will be given to you. That is, may you succeed, and it will be given to you.

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Verse 15

Verse 16

They are widespread in the mountains. Because when people flee from war, they flee to the mountains to a place of refuge, like (Reshith Yad), and those who remain flee, and furthermore, the war was in Ramot Gilead, a mountainous place.

And hills:

And the Lord said, "We are not masters of these." A sign that the king will kill, but Israel will return each to his house in peace. And they heard what he said, "If you return in peace, everything will be heard by the spies and they told the king of Aram." Then the king of Aram commanded to do according to the word of Micaiah, to kill the king alone. And the Lord said, "We are not masters of these." Therefore they are scattered like sheep on the mountains that have no shepherd.

Will kill:

They will return each to his house in peace. Ahab alone will be killed, but the rest of Israel will return each to his house in peace, as Aram commanded his people.

Verse 17

Verse 18

And all the host of heaven stand on his right and on his left. These are the kings of corruption (SAA the ministering angels): standing before him

Verse 19

Verse 20

And the spirit went out. Solution And the angel went out, as it is said above, and all the host of heaven, etc. And now one of the angels went out and said, I will make us as he said (Psalms 144:4) He makes his angels spirits, and therefore he went ahead and said above, and all the host of heaven stand up. You may be surprised when you say, And the spirit went out, who is it and where did it come from? And when he said, and all the host of heaven stand up, in order to make known where it came from, from the rest of the spirits that stand on him, and our scholars interpreted this to be the spirit of Naboth.

Verse 21

He put a word in their mouth, saying, "He rose and prospered, and he rose and fell." Of all the prophets who were true prophets, they did not prophesy except what the Lord put in their mouths.

You will tempt and you will also be able to. As there is a tempter who comes to tempt his friend, the tempted one understands that he wants to tempt him, and he is careful and does not listen to temptation: but in Ahab you will tempt and you will also be able to.

Verse 22

Verse 23

Verse 24

You see: Let Ahab kill

Verse 25

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Verse 26

Put this in the prison. And although we did not see that they gave it before in the prison, but because he said they returned it, you can say that they gave it before in the prison, and if you want to say that they did not give it before, you will never have difficulty and they returned it, because it is true through the scriptures, as in (Psalms 9:18): The wicked will return to Saul, and so on.

Example: Bread pressed and water pressed. (In Isaiah 20) narrow bread and water pressed

Verse 27

Verse 28

Verse 29

Disguise yourself and come. Solution: I must disguise myself and disguise myself in other clothes so that they will not recognize me as the king of Israel because I was afraid of the words of Micaiah who said to him: "If you return again in peace, etc." And Jehoshaphat said, "I want to change myself and come in the war that I have to feel, lest the Syrians hear what Micaiah said: "If you return again in peace, they will not return to fight, but only on me, and you put on your clothes. You will wear royal robes and armor and the weapons of war of a kingdom, because you cannot feel: in the words of the prophet, but only the king of Israel, for so his spies reported the words of Micaiah."

Verse 30

Verse 31

And Jehoshaphat called out for his standard bearers and his soldiers to come and help him, like the lion sign on his standard or the standard of the sons of Judah, and also the custom when two battalions fight, each battalion and regiment calls out a name for its standard for the purpose of the battalion with which it is with them. If a man separates from his brother or the battalions mix with each other, each battalion and regiment will call out its name for its sign and recognize the sound of the sign and all will gather together and be in one assembly as before, and not that he cried out to his God, and thus it proves (1 Kings 22:32). And Jehoshaphat called out, and it was not said, "And the Lord helped them, and God withdrew from him," but it is written, "And it came to pass, as the captains of the chariots saw that he was not the king of Israel, that they recognized and understood immediately when he cried out for the sign of, as they recognized him, and they turned away from him according to the command of the king of Aram, and what is it that they recognized him?

Verse 32

Verse 33

And a man drew a bow. An Israelite man intended to shoot at the camp of the Arameans, and without his intention. : And the arrow struck the king of Israel between the bucklers and the bucklers. Between that strap that fastens the helmet on his head to the armor and it is not said Egyptian God, for whom are we aiming? And did not the king of Aram command, “Fight neither the small nor the great, but the king of Israel alone.” And even against him did we not aim, for it is written, “He is the one who commanded, but he who is compelled.” 13: Israel was the one who aimed and aimed to shoot at the camp of Aram. And according to his command, he struck the king of Israel. And he said to the charioteer. To the charioteer: “And you brought me out of the camp.” That is, from this first battle and made me sit in the last battles.

Verse 34

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And the war broke out. It was fought, and not one of Israel was spared except the king of Israel alone, as the prophet said (above 2:18): "No one will be lord over these; each one will return to his house in peace." It is not said that Ahab was killed.

He stood in the chariot. He held and stood in the chariot so that Israel would not understand that he had struck him and fled, and the beginning of his fall. Tried:

Chapter 19

Verse 1

Verse 2

Verse 3

"For the burning of the altars." As above. And he also removed the altars, etc.: "To seek God." As above (2:17) For the God of his father, etc.

Verse 4

Verse 5

And judges will stand. When the seer said to him, "Good things have been found with you, because you burned the vows, he came to the LORD, saying, 'If you burn them according to the law,' and from the beginning he saw that it was written, "You shall perish, and their blessed ones you shall burn with fire, and the images of their gods you shall cut down." And he remembered that "you shall carry them with weeping" (Exodus 34:13), "and you shall break their pillars," etc. He wondered at himself because it was good in the eyes of the LORD that the vows were burned, the vows of Israel, for he had not warned them except against their vows. And again he returned to the judges and officers, and found it written (Deuteronomy 15), "You shall not cause a vow to you." Then he was glad that they were vowed, and he also saw that it was written there, "I will give you judges and officers" (there) immediately. And he appointed: "Judges who are bound" in all the cities of Judah, city by city, in all the fortified cities of Judah. He appointed bound ones to force them and to bring them to justice from the beginning, and again he appointed judges who are not bound for the towns that are not fortified, because they are feared to be more rebellious than those who live in fortified cities that trust in their cities. Their fortress

Verse 6

For you will not judge a person. Solution Do not think in your hearts to say, "What is ours?" If we twist the law to favor our lovers, to twist the law of the poor and to show favoritism to the rich, is not the law of the Lord? For this reason it is said to the Lord, "It is His." If you owe the deserving, it is as if you have taken and taken the law of your Creator and the law of heaven, and have perverted it, to give a perverted judgment. Therefore, see what you will do and let your heart be in every judgment and judgment, as if the Blessed One, the Blessed One, is standing before you in judgment. And this is it with you in the matter of judgment and in the Sanhedrin. What are you doing? For you will not judge a person, but for the Lord. And lest the judge say, "What is mine and this sorrow?" The Holy One and you in the matter of judgment: "That is, it is incumbent upon you to do, and the judge has no power to do except what his eyes see."

Verse 7

There is no one with the Lord our God who shows partiality or takes bribes. And He is with you in judgment. Therefore He does not want you to do injustice in judgment.

Verse 8

And in Jerusalem he also stood. Although he himself is in Jerusalem

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For the judgment of God and for a quarrel. A lawsuit falls to say about the laws of property, for example (Numbers 26), and the Israelites had a law to make, and it usually falls to the laws of life and injury, for example (Exodus 21) and that: "People will quarrel and

Verse 9

Thus you shall do. For the sake of agility and caution and for strength, the noun was added, as in (Ruth 3:18) until you know how a thing will fall, and as in (Genesis 32:5) Thus you shall say to my lord Esau, and thus you shall cling to it: and so shall you be cut off (Ruth 2:8)

Verse 10

Between blood and blood: Between blood and blood, accidental and intentional murder

And you warned them. Your brothers

And there will be wrath upon you and upon your brothers. Therefore do this and warn your brothers and do not blame them. If you accept the warning, you will not have wrath upon you nor will there be any blame upon you: because you have done your duty which is incumbent upon you to do.

Verse 11

And the Lord will be with the good. A people who do good and are upright.

Chapter 20

Verse 1

And with them from the Ammonites. This is Amalek and why were they called Ammonites because he changed his clothing and language like the Ammonites and mingled with them and came to fight Israel, and this is also proven below in the matter and when they began to sing and praise, the Lord set ambushes against the children of Ammon and Moab and Mount Seir, etc. It is found that the Ammonites mentioned here are the Amalekites who changed their language and clothing and He established the clear in the parshat of Zachor Zachor Aritz in the Ammonites who hid and broke into the vineyards of Ein Gedi as brought forth, that is to say remember what Amalek the tyrant did who hid among the Ammonites and came to break into the vineyards of Israel at that time as it is written and behold they were in Hazezon Tamar which is Ein Gedi and Ein Gedi is near the territory of Amalek as it is said in the Book of Genesis 14:7 And they struck all the field of the Amalekites and also the Amorites who were dwelling in Hazezon Tamar.

Verse 2

It is Ein Gedi. That is, those who told him have already come so soon to us.

Verse 3

Verse 4

And from all the cities of Judah. Do not say, when he said at the beginning, "And Judah gathered together to seek these inhabitants of Jerusalem only: They came from all the cities of Judah."

Verse 5

Verse 6

And you rule over all the kingdoms of the nations, and in your hand is power and might. To exercise your rule over them, we ask you to help us, and in your hand is power. The one with power and might, Radin Balazs

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And your people will not stand. There is no one like you among all the kingdoms of the nations who can stand against you (Joshua 1:5) No one will stand before you, and likewise (Mt 1:1) Who is he before whom he will stand? (Thus says our Rabbeinu Menachem bar Halabu zt"l)

Verse 7

And it was given to the seed of Abraham. Therefore you must hold it in their hands and drive out these people, because even a king or any other person, when he gives a gift to his lover and another comes to him, he himself insists on holding it in his hands, as you are, and lest you say, I did not give it to you except for a time. For this reason it was said above that it is an inheritance.
:You gave us the world

Verse 8

And they shall build thee a sanctuary therein for thy name, saying, If evil come upon us, whether it be a sword, judgment, or any other law or thing,
And hunger:

Verse 9

And we will cry out to you in our distress. In the Temple, and you will hear and save. As Solomon prayed before you and promised to do so, as it is written (2:6) above, "If your people are afflicted and all the matter is forgiven, and you forgive and give to each one according to all his ways, and the Lord will grant him according to all his ways, and the Lord will intercede for him, as it is written (ibid.) And the Lord appeared to Solomon and said to him, "I have heard your prayer and all the matter is forgiven, and I will forgive their sin and heal their land. And now I pray that you will remember that promise that you made to him and hear and save us from our enemies who come against us."

Verse 10

And now. For all that we promised to save us from our enemies who are coming against us: behold, the children of Ammon and Moab and Mount Seir, whom you did not allow Israel to come against. To fight against them when they came out of the land of Egypt. And it was their duty to remember our kindness and come to our aid. And it is not enough for them that they do not remember that kindness to be with us in all our troubles, but they repay us evil: and we are not under obligation to them.

Verse 11

To expel us from your inheritance which was bequeathed to us. You yourself and therefore what have they to dispute?
Our inheritance:

Verse 12

For our eyes are on you. To save us.

Verse 13

Also Tefem. As is customary, when the battalions come to the country, they flee from the villages to their fortress cities.
Their wives and children:

Verse 14

Verse 15

Do not be afraid and do not be afraid of him. It is said that they said, "We have no power before the multitude." And the Prophet said to them, "Even though they are more numerous than you, do not be afraid of them."
For the battle is not yours, but God's. It is said, "And we will not know," and the prophet replied, "Surely, as you said, 'Your eyes and your confidence are on the Holy One, blessed be He, to save you.'" So it will be done, for the battle is not yours, but God's.

Verse 16

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: Upstairs, peek. Place name.

Verse 17

Stand firm. It is said that the war is not for you.

And they saw the salvation of the Lord. He is exalted above, is it not you, our God, who hast given us our inheritance? And the Lord, blessed be He, said to them, "The judgment is with you, I will
hold it in your hand: tomorrow go out. And I will fight for you." And they believed and hastened and rose up in the morning.

Verse 18

Verse 19

Verse 20

And you will be children of faith and will succeed. (Isaiah 7:1) You will not believe.

Verse 21

Verse 22

God set ambushes. He set ambushes to destroy and plunder them, as was the example of Abia son of Rehoboam (2:13). And Jeroboam turned the ambush upside down. Likewise, God, blessed be He, turned them upside down one by one. And again Moab and Asher turned back to the children of Ammon, and both of them rose up against the children of Seir.

Verse 23

And the children of Ammon and Moab stood against the inhabitants of Mount Seir to destroy and annihilate them, and when they were consumed by the inhabitants of Seir, each one helped his neighbor. The Holy One, blessed be He, caused them to destroy one another until they were consumed, until the exiles fell into the land, with no escape.

Verse 24

Verse 25

:No burden. From the abundance

Verse 26

They gathered at the Valley of Blessing. That valley was later called the Valley of Blessing after the deed, as is explained: "There they blessed the Lord and thanked him for all the good he had done for them, who had helped them from Acre."

Verse 27

Verse 28

And they came to Jerusalem with harps, and with lyres, and with trumpets. Here are three instruments of song, corresponding to three for every man: Judah, and Jerusalem, and Jehoshaphat.

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Verse 29

Verse 30

Verse 31

Verse 32

And he walked in the way of his father Asa. In what way did he not depart from doing what was right? From the good way and the righteousness of his father he did not depart, but from the evil way of Asa he departed, as it is written (above 2:15): And Asa brought forth silver and gold: and the whole affair: But Jehoshaphat did not do so, but trusted in the Holy One all his days.

Verse 33

Verse 34

In the words of Jehu the son of Hanani, who said to King Jehoshaphat (Isa. 19): "Let the wicked help

Verse 35

Verse 36

Verse 37

Solution: They did not stop the ships from going and they broke the power.

Chapter 21

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

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Verse 6

Verse 7

Nir: Pi's yoke on Israel

Verse 8

In his days Edom transgressed, etc. For David had cut off every male in Edom, and he put governors among them in the place of a king, and they paid him tribute. And so did all the kings of Judah, appointing governors who were good in their own eyes: and from the days of Jehoram and onward they transgressed under the hand of Judah.

Verse 9

And Edom, who surrounded him, and trusted in him for help, struck him, because it was their way, when they were defeated in war, they would capture the brave men and bring them with them, so that they would not be added to their enemies, to be of help to Edom, their people, and they rose up suddenly at night and killed them, and our lords interpreted: The one who surrounded him was close before him.

Verse 10

And Edom transgressed. And was it not already said above that in his days Edom transgressed, but rather through the verse, since he stopped one verse in the meantime and wanted to say, "Then shall a son transgress," the order for this begins and says, "And Edom transgressed," and "Then shall a son of Judah transgress," and it was standing on the border of Edom, as it is written.

In the book of Joshua, it happened that the cities were from the edge of the tribe of the children of Judah to the border of Edom, and when they saw that the Edomites rebelled, they also rebelled at that time, those who lived on the border of Edom, and helped Edom. And this is what happened then: Livna.

Because he forsook the Lord, the God of his fathers. He tells what caused him to rebel more in his days than the kings of Judah who were before him:

Verse 11

And he fornicates. Anyone who abandons and substitutes the fear of God for the worship of stars and omens falls into the act of fornication, which he did, like a woman who commits adultery and commits adultery with others, and it seems that the land will commit fornication (Hosea 1:2) and fornication: after a foreign god, etc. (Deuteronomy 31:16)

Verse 12

And a letter came to him from Elijah. After he had ascended into heaven, this writing of this prophecy came to him.

Verse 13

Verse 14

Verse 15

Verse 16

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Verse 17

And he will break it. As (Isaiah 7:11) He will go up to Judah and cut it down and break it open, and so (2 Kings 3:11) He will break it open to the king of Edom.

Verse 18

Verse 19

And now the end has come. The same end that the prophet told him.
And they did not cremate him. Even though it was necessary for him to be cremated because he was afflicted with a bad disease and his flesh was stinking, the Blessed One did not desire in His honor that they should cremate him, nor was he buried in the tombs of the kings.

Verse 20

Without covetousness. The solution of all his days was in evil and sickness, and on him we will be established (Deuteronomy 31) See: I have set before you today life, etc. And also a short life and seven wrath.

Chapter 22

Verse 1

Verse 2

Forty-two years old. And in Kings (2 Kings 28) he says twenty-two years old. How is it that according to this the son was two years older than his father, but two years before Jehoram his father was born, this decree was passed on the house of David, which ended with the house of Ahab, and so he says, and from God was the defeat of Ahaziah, etc. And on the day that Asa married the daughter of Omri to his son Jehoshaphat, this decree was passed, as is reported in the Seder Ol and in the Tosefta Dasuta, but in all the readings we do not find that Jehoshaphat married the daughter of Omri, but I found (2 Kings and above 18) and he married Ahab, and perhaps this was his sister whom he married, and in the 31st year of Asa she married Shena (in Malachi 1:16) and in the 31st year of Asa Omri reigned, and when Asa married his daughter who had become ascended to Omri and killed the Tibniites, and count from the 33rd year of Asa until Ahaziah reigned over his son Jehoshaphat, and it was found 22 years, and it is further written One says (2 Kings 8) in the twelfth year of Joram son of Ahab, Ahaziah son of Jehoram reigned, and it is written in the first verse that it says (ibid. 2:9) and in the eighteenth year of Joram king of Ahaziah, by our necessity, Jehoram his father did not die until the twelfth year of Joram son of Ahab, for it is written (ibid. 2:8) in the fifth year of Joram son of Ahab, Jehoram son of Jehoshaphat reigned for eight years, and what he said again in the eleventh year of Joram, since he reigned one year in his father's lifetime, since his father was afflicted with severe illnesses, as it is written (2 Kings 21:11). After all this, the Lord struck him, etc., and the inhabitants of Jerusalem made Ahaziah his youngest son king for one year in his father's lifetime. And this is what is written in the eleventh year of Joram, and what he said in the twelfth year of Joram: After his father died, then was Joram the twelfth year of Joram.

Verse 3

Verse 4

Verse 5

And the Arameans struck. Like the Arameans, many places lack an aleph, such as in Amsha, which is changed, and sometimes an aleph is added in the box, such as (Psalms 59:1) Eitan the Citizen, like the Zarhi and the aleph of Shel and My Sister: in your ears (Job 13).

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Verse 6

For the smiters who smote him. A solution from the smiters and so on (in 2 Kings 8) and Azariah the son of Jehoram. This is Ahaziah and so it says (ibid.) And Ahaziah king of Judah went down to see You are Yoram.

Verse 7

Defeat: A solution to confusion like (Ezekiel 16) wallowing in your blood

Verse 8

And the sons of Ahaziah's brothers. And what is not said about Ahaziah's brothers, since they were killed in the days of Jehoram their father, as written above (2:21), and they went up to Judah and divided it, and there was no son left except Ahaziah the youngest: his sons

Verse 9

Verse 10

And she stood up and spoke. The language of speech and in Kings (2 Kings 11) it is written and perished. And about this generation David said (Psalms 12) to the leader of the eighth generation, who saw in the Holy Spirit that in the eighth generation all his seed would be killed by Athaliah, for she had fulfilled eight generations until now, and he prayed that his seed would be preserved for remembrance, and he says (there) The Lord has saved, for the righteous one has finished and finished. And in Kings (2 Kings 11) he says that by the poison of death you killed him, for it is written there and you stole him from among the king's sons, the Mammoths, and their descendants, the Mammoths. And there is a part of the Bible, and there is a part of the tradition, the Mammoths, meaning that they have already died, and there is a part of the tradition of the Mammoths who die and go through torments. And this is the death of witchcraft and the poison of death that does not die in sickness and then dies again, and an example of the Mammoths is the diseases of famine, because they too go and are crushed immediately. :Do not die immediately

Verse 11

In the chamber of tables. Translation in the Adron of Beit Arasta, meaning in the room where the priests lay down, and Rabbi Shlomo, may God bless him, said in the Ascent of the Holy of Holies, as it is written in 2 Kings (2:10): And you were in the house of the Lord, hiding, etc., and about it David said (Psalms 27:5), "For he will hide me in the Sukkah, etc.." And he called it the chamber of tables (2 Kings 11:2), after the name of the one between the breasts of Yalin, and he founded the clear (Rabbi Eliezer called it, and in the memoirs of Diyom 1, Dr. Hashem founded it with this name). If he broke the chambers, he broke the chamber of tables into pieces: "Remember the destruction of the house, and he will atone for you."

Chapter 23

Verse 1

Verse 2

Verse 3

And all the congregation made a covenant with the king in the house of God, that they should be his helpers.

Verse 4

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On the Sabbath. And those who went out on the Sabbath, as it is written, were also taken by the people, each one taking his men with him on the Sabbath. The guards were renewed on the Sabbath, and one company went out and one came in. Then Jehoiada stationed there a guard that went out with a guard that came in, and divided them into three parts.

Verse 5

And the third in the king's house. To guard against them gathering against him to kill him.
And the third. It is the second in the
foundation gate. And in 2 Kings (11) it is written, and in the foundation gate Sur, and in the Jerusalem Bible, it is explained, 7. The foundation gate Sur had names, after the name by which they purified the lepers there on the palms of their hands, and after the name Sur they called it: Unclean (Lamentations 4:15).

Verse 6

"And all the people shall be careful not to come into the house of the Lord."

Verse 7

:And his weapons in his hand. His weapons of war in his hand.

Verse 8

Those who came on the Sabbath with those who left the Sabbath because he did not exempt them. Those departments that went out to go to the house, but detained them there with those who came, for example in the exempted lodges, that is, they were exempt from all work that was in the service, except to guard the lodges because it was their duty day and night to guard the lodges and the lodges. Therefore, they were exempt from all other work of the service.

Verse 9

Verse 10

And a man sent in his hand. A weapon was used as a weapon, and for the sake of the one who sent the devil.

Verse 11

The tiara. It is the crown that David took from the Ammonites, as it is written (above 1:20). And David took their royal crown and it was on David's head. From then on, the kings of Judah would place it on their heads.
Their head:
And the testimony. This is a Torah scroll, and so it says (Deuteronomy 17:19), and he read in it all the days of his life, and our rabbis said, "The crown is the testimony: whoever is worthy of the kingdom is worthy of it, and whoever is not worthy of the kingdom is not worthy of it."

Verse 12

Verse 13

He stands on his pillar. As it is said (above 2): And the king stood on the pillar, for Solomon had made a bronze laver, etc., and he stood on it and blessed on his knees (ibid.). To this day, it is a custom when gatherings are held together that the king or the duke stands on a high place so that they can see him and hear his words.
Contact: Contact. Rebellion Rebellion

Verse 14

Sderot. Interpretation of the place of the king's entrance from his house to the house of the Lord. I did not know what L. Sderot and Jonathan
Translated by: Sidria

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And whoever follows her shall be put to death. Do not let her go out through the way of the helper to the city, lest she find helpers joining her.
And the next one: For help.
:Die. The death.

Verse 15

And they laid hands on her. A place to flee.

Verse 16

"A covenant between him and all the people and the king. That all the king and the people should follow the

Verse 17

Verse 18

The commissioners are appointed to offer the burnt offerings and all that is stated in the parsha, for example (Jeremiah 20:1): "And Pashhur heard, etc., and he was an officer of the governor of the house of the Lord."

Verse 19

And no unclean person shall enter for any purpose. There were even officials who would not allow any unclean person to enter the temple because of the necessity of any purpose.

Chapter 24

Verse 1

Verse 2

All the days of Jehoiada. And in 2 Kings (2:12) it is written all the days of his life, which the priest taught him. But after he died, then the king's ministers came to bow down to him to make him holy. And the Midrash explains that according to what was buried in the Holy House: "The holy things were not made holy, so that you may be a god."

Verse 3

And he begat sons and daughters. Since it is said below (24) that Joash killed the sons of Jehoiada, it is necessary to say: 'He had sons.'

Verse 4

Verse 5

And they gathered all Israel. That is, they gathered the same money that Israel gave every year as it is written (Exodus 30:13) All that passes over the appointed ones and the kings (2 Kings 12:12) All the money of the holy things that is brought into the house of the Lord is passing money, etc., which is three shekels of silver, passing money, every year as it is said (Exodus 30:13) All that passes over the appointed ones shall pass over the name of the passer, the money of the souls of his value, for a man who volunteered, the value of his soul, as it says, My values are upon me, and all the money that comes to a man's heart, a freewill offering: to search
the house, and you shall be hasty to speak, and the Levites shall not be hasty. It is well explained (2 Kings 12:6) that the king said, "Let the priests take for themselves each one of his sales, and be lazy in the matter, to trouble their acquaintances." And when the king saw that,

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He said to them (there) "And now do not take money from your acquaintances, but give it to the inspector of the house." This is what he said: "Here, you will be quick to speak, but the Levites will not be quick to speak."

Verse 6

The burden of Moses, the servant of the Lord. That is, the shekels that were commanded in the wilderness: the burden. In the name of that which you shall bear

Verse 7

Because the wicked Athaliah and her sons broke out. It was necessary to say that Solomon rebuilt a strong building because from Solomon's time until Joash's time there were only 25 years and it was already broken through. If Athaliah and her sons had not broken through, it would still have existed, because from Mewis to Josiah it was more than two hundred years and they did not need to strengthen it until Josiah. And yet they did not make Joash new as at the beginning and the completion of the house until Joash's time. How did Solomon reign in the 40th year and 44th year of his reign begin to build it and in the 7th year he delayed in building it, a year and remained 30 years, and Rehoboam reigned 17 years, 47 years, and Abijah 3 years, 5 years, and Asa 41 years, 21 years, and Jehoshaphat 25 years, 116 years, Jehoram 8 years, 124 years, Ahaziah 1 years, 125 years, and from Mewis to Joash's time 29 years, Uzziah 52 years, Jotham 16 years, Ahaz 16 years, Hezekiah 29 years, Manasseh 55 years, and Amon 2 years, two hundred years less one, and those years more than Joash lived after The house's lease: It was found that there was no need to strengthen the house's walls if the wicked Athaliah and her sons had not broken into it.

Y

Josiah How Will I Find

Because Athaliah and others. Therefore, it is not surprising that such a hasty reinforcement is needed, and it is also not surprising that there was no silver and gold from the dedications in the treasuries of the house of the Lord until they were forced to give a voice in Judah and Jerusalem: to bring a tribute, because even all the dedications of the house of the Lord were made for the owners.

Verse 8

And they made one ark. And in Kings (2 Kings 12) it is written: And he made a hole in the door thereof: by that hole they would cast into the ark of the consecrations, and not open the door, lest a deceiver come and steal from it.

And they set them at the gate of the house of the Lord, that every willing heart might come to him to give his offering.

:'the

Verse 9

Verse 10

Verse 11

And when they saw that there was much money, then came the king's scribe.

And the chief priest's clerk serves the one appointed under the chief priest and is a deputy priest with the king's scribe and in the kings (there) it is written, and the king's scribe ascends and the high priest a resolution, and the king's scribe ascends and even the high priest sends his clerk, the scribe who writes what 23 commands him because it is not proper and honorable to 23: Go with the king's servants: and they shall lift up the ark. An example is the case of the ark (Genesis 24) and carry it. Every day, as they see fit, because there is a lot of money in it, they bring it to the king's clerk in the midst of the help: they lift it up and carry it and return it to its place at the gate of the Lord that is outside.

Verse 12

Verse 13

And a long canal for the work. An example of the stones of Dezera, and also above (D"5 1) Yoav will live.

The rest of the city:

:On its structure. On its mechanism

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Verse 14

Serving utensils and the offering. In the Ashkenazic tradition, it is the one who crushes spices in a mortar, for example (Proverbs 27): If you crush an olive in a mortar, Rabbi Yitzchak bar Shmuel from Rabbanah told me, and some say, and the offering is the saws with which meat is cut, and for example, in a bowl, the mortar is not moved to cut meat: on it is meat.

And spoons and vessels of gold and silver. And in Kings (2 Kings 12) it is written, "But the house of the Lord shall not make couches of silver." How is it explained in the scripture in the first chapter of the book of the Law? There are many false gods among the many vessels of service, which are to be made in the sanctuaries of the house, etc.

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

Above the people. Higher than all the people, so that his voice may be heard, and in a great lamentation he sought to rely on himself, who was a prophet, a king, higher than all the people, a prophet and a priest, and on the Day of Atonement, and the king's son-in-law, and did not depart. And about this it is said (Lamentations 2:20): If a priest or a prophet is killed in the temple of the Lord,

Verse 21

Verse 22

And when he died, he said, "Fear the Lord and seek." For he did not kill me, but I said, "The mission of a place, and since I was killed for it is lawful and proper, and so that he may seek my blood." And so it was that his blood was immediately sought, because "for the time of the year, and for

Verse 23

And it came to pass at the time of the year, because the children of Judah had sinned more than the other tribes, as he said above: And they forsook the house of the Lord, the God of their fathers.

And they destroyed all the princes of the people. And after the death of Jehoiada the princes of Judah came and bowed down to the king, and they made Joash sin after them. For this their reward was repaid to them, when the army of Syria came and destroyed all the princes of the people:

From being with:

Verse 24

Verse 25

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For the blood of the sons of Jehoiada. For the blood of Zechariah, who was the son of Jehoiada, because he had to remember the kindness and mercy that Jehoiada had shown him, and for that sin his servants conspired against him and killed him on his bed. They measured him measure for measure. Because Zechariah was killed, he was calm and peaceful, and he was confident that he did not have to worry because he was the son of Jehoiada, and for his honor, honor would be bestowed upon him and his blood would be shed on the land. Therefore, he was also killed in peace and quiet.

His headquarters:

Verse 26

Moabite. What do I care who they were and from whom they came, whether from the children of Israel or from the Moabites, but they came forced? The kindness of our forefather Abraham forced Lot, their father, to fight with the kings when he heard that Lot had been taken captive, and they hired Balaam to curse his sons, and they were displeased with the kindness of Jehoiada, who forced him to kill his son Zechariah. This is explained in Mikhilat:

Chapter 25

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

For the Lord is not with Israel, all the children of Ephraim. According to Jeroboam of the tribe of Ephraim, he was the first to cause Israel to sin, and in every generation after him they had the snare of worshipping the golden calves of Jeroboam.

Verse 8

Solution: If you come, if you do not believe my words, do not try. Come, do and be strong for war, to help and to hinder. Solution: He has the power and might to help you without the power of Ephraim and to hinder you, if you lead them with you.

Verse 9

Verse 10

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Verse 11

Verse 12

And they all broke. And it came to pass after him, and it was said, "I lamented greatly concerning him, and he was angry and displeased, and there was no rest." (Proverbs 29:11)

Verse 13

And they raided the cities of Judah from Samaria to Beth Horon. After they returned to their place as above, their anger against Judah was greatly aroused, and they returned to their place. Otherwise, they would have immediately separated from their efforts and raided the cities of Judah. He had to say, "And they raided the cities of Judah from Beth Horon to Samaria."

Verse 14

Verse 15

Verse 16

For God has counseled to destroy you. That is, if you do not listen to my counsel to walk in the right way, know for yourself, O king, that the Lord has counseled to destroy you, because you have done this and have not listened to counsel. And what is the counsel that has instructed you to provoke the king of Israel and to fall before him, as it is written, and he counseled Amaziah king of Judah and sent: 'To Joash and to

Verse 17

We will see you face to face. To show our valor on horses and spears.

Verse 18

The one who is in Lebanon. He is a lowly spirit.
Send to the cedar, which is the greatest king of all trees.
And it passed. And the cedar trampled and did not want to kill him because it was contemptible in his eyes to devour the oak, but it transgressed against him and trampled him to disgrace, because how dare he bring such great disgrace upon a tall cedar, even you, like an oak, who have not only two tribes, and when my servants will rise up against you and trample you when they hear of the disgrace :this

Verse 19

And your heart lifted you up. To pursue honor and you want to be honored even by me and by kings (2:14) The honorable : And sit at home.

Verse 20

For it is from God, that you may be destroyed by their hands. That is, by their hands, as above: I knew that God had planned to destroy you.

Verse 21

In Beit Shemesh. There was a war and it was necessary to say, "Don't say it," when they captured Amaziah: why did they bring it to Jerusalem and not to Samaria, since Beit Shemesh was near Jerusalem?

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Verse 22

Verse 23

And he broke through the wall. He said, "From now on, he will not rebel against me," because his heart was not so high as to rebel, since it had been broken through.
The wall:

Verse 24

who are in the house of God with Obed Edom. For he and his sons are over the treasures all their days: as above.

And the sons of the interlopers. Israel did not allow Amaziah to be king again in Jerusalem until the sons of the ministers gave a guarantee that they would not rebel against him again. And so Jonathan translated it in Kings (2 Kings 14) Bani Rerabavia, and our Rabbi Yosef interpreted the interlopers as those interlopers who had him as king, given a guarantee that their ancestors would not rebel against him. And it seems to me that we do not find that the hand of Judah prevailed so much over others: that they should give Judah their sons as a guarantee.

Verse 25

Verse 26

Verse 27

And it came to pass, when Amaziah turned away from following the Lord, that he fell immediately before the king of Israel: and they conspired against him in Jerusalem to slay him: for their hearts were kindled every man against his son, and against his brother, and against his kinsman, whom he had slain: because he had provoked the king of Israel.
And fled to Lachish. A fortified city that Sennacherib fought against. And fled to Lachish and was there fifteen years until they sent after him to Lachish and killed him there. And those fifteen years that he was king in Lachish, whether Uzziah succeeded him, but it is difficult for me and according to Rabbi Yosef, I saw also those fifteen years that he was king in Lachish, Uzziah his son succeeded him, and it is not right to solve it like that, because it is written next to him and he was sixteen years old. It is found that he was not at the time of his father's flight but one year old. And furthermore, he had the right to say: And they took Uzziah and made him king in his father's place during his lifetime, but it means that he did not reign during his father's lifetime.

Chapter 26

Verse 1

Verse 2

Verse 3

Verse 4

And he did that which was right in the sight of the Lord: according to all that his father had done, he did not do according to his wickedness.

Verse 5

Machine Translated by Google

In the days of Zechariah. This is Uzziah and three other names were given to him: Uzziah, Zechariah, Azariah, and Jehoahaz (2 Kings 12:12).

"He who understands the creation of God. He who understands the fear of God is good and fears what is

Verse 6

Verse 7

Verse 8

Verse 9

And Uzziah built towers, etc. He was compelled to strengthen the breaches in the wall that had been made in the days of his father.

Verse 10

:Agrims. Araturi Balazs
And vineyards. He was an example (Ibid. 2:25) for the vinedressers and the herders of cattle.
For God loves the earth. It is explained in Genesis 2:11 that they were eager for the earth, but no benefit was found in them.
:He and Cain

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Thoughtfulness, thoughtfulness, thinking. Example (Exodus 28) A thoughtful act, a tool of war, made with skill, such as: a hammer and rams that strike the wall, as it is written (Proverbs 24) that by cunning you will wage war.

Verse 16

And he transgressed against the Lord his God. Here we fall into the trap of saying transgression because by mistake he made an example (Leviticus 5:15): "For a soul that transgresses and sins by
mistake: and he comes into the temple of the Lord." He said, "It is fitting for a king to serve the King of glory."

Verse 17

Verse 18

Machine Translated by Google

Verse 19

And he had a censer in his hand to burn incense. And the priest wanted to strike him, preventing him from burning incense.

Verse 20

Verse 21

The house of the free. And in the Jerusalemite, he made a house for himself in the cemetery in the name of the free dead: (Psalms 58:11) for it was decreed. He is not to come among the people again, an example (Megillah 2) and what was decreed upon him

Verse 22

Verse 23

In the burial field. Not in the cave with the kings.

Chapter 27

Verse 1

Verse 2

According to all that his father Uzziah had done. The good deeds his father did, and this is what Rabbi Shimon ben Yochai said in Tractate Sukkah: If it had not been for Abraham our father, he would have accepted upon him all the sins of the generations until him, and I would have accepted upon me the sins of the generations from Abraham to me. And if Jotham ben Uzziah were my people, we would have accepted upon us from Abraham to the end of the generations that in all the kings before him and after him we find sin in them except their deaths. David only in Uriah the Hittite, Solomon his wives turned his heart away, and Rehoboam forsook the law of the Lord, his father, and walked in all the sins of his father. Asa took silver and gold from the treasures of the House of the Lord and gave the prophet the house of the revolution. Jehoshaphat joined the wicked Jehoram, killed his brother Ahaziah, his mother, his counselor, to condemn him, and Amaziah became holy. They bowed down to the idols of Seir. Uzziah entered the Yoash killed a male temple to burn incense. Ahaz walked in the ways of the king of Israel and also made tombs for the gods. Hezekiah was proud and became angry with him, and for three years they did not thank him. Manasseh did evil in the sight of the Lord, Josiah did not Hear the words of prophecy from the mouth of Abel Jotham: No God was found in him. Zedekiah did evil in the sight of the Lord and did not submit to Jeremiah. Dupi: (Thus said Rabbi Elazar bar Moshe to me) And the people still corrupt. As it is written (in 2 Kings 9): The people still sacrifice and burn incense.

Verse 3

Example: And in the wall of Ophel. (Isaiah 32:14) Ophel and Behan were building fortresses.

Verse 4

And in the fields he built a large beer garden.

Chapter 28

Machine Translated by Google

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Ahaz, the son of King Maaseiah, killed Zichri, the hero of Ephraim, and Azrikam. And he answered and slept, and rode and horse: Psalms 86:7.

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Machine Translated by Google

And the men who were mentioned by name stood up. Who are those men who are the leaders of the sons of Ephraim?
Azariah son of Jehohanan and his companions: and
all their associates. Naked and naked tongue

Verse 16

Verse 17

Verse 18

And the Philistines raided the cities of the lowland and the Negev. He is opposite them, as it is written: "And the Canaanite dwells by the sea."

Verse 19

Because he disturbed Judah. Example (Exodus 32:25) Because Pharaoh and Aaron were in a state of chaos (Judges 5:11)

Verse 20

And he came upon him. Who sent after him to help him, as it is written in Kings (2 Kings 16): And he sent messengers to Tiglath-pilneser, and he helped him.
From what he divided for him the house of the Lord and the king's house, etc.

Verse 21

And not to help him. Even though we are told in the kings (ibid.), and the king of Assyria came up against Damascus and captured it, and took Kir and Rezin, he was not so much help in strengthening it and restoring to it the cities that the Philistines had taken from it:

Verse 22

Verse 23

Verse 24

And he closed the doors of the house of the Lord, so that the priests would not come to do their work in the tabernacle of meeting, but to come to the altars that were in every corner of Jerusalem. And Hezekiah opened the doors of the house of the Lord, as his father had closed: "The doors of the house of the Lord

Chapter 29

Verse 1

Verse 2

Machine Translated by Google

Verse 3

And he strengthened them. And he took hold of all the vessels of the house of God.

Verse 4

Verse 5

And they brought out the blood of the dead. The worship of idols, the dead are not mentioned here, but rather abominable and more disgusting than the dead: the dead person who is laid in a heap is an example of the impurity of the blood of the dead, because the blood of the dead is abominable and stinking.

Verse 6

Verse 7

And they put out the lamps, and burnt no incense, nor offered burnt offerings in the sanctuary unto the God of Israel: but unto other gods they made altars in every city, to burn incense unto them.

Verse 8

Verse 9

Verse 10

Verse 11

:Don't lie. A false tongue.

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

And the priests came in. For it was not for the Levites to enter into the court of the house of
the Lord. The place of the Levites' presence is as it says: And the Levites received, etc. And they began on the first of the month.

Verse 17

Machine Translated by Google

And they sanctified the house of the Lord for eight days. Therefore they delayed in purifying it so much that Ahaz painted all the walls with images of the gods, as it is written (Ezekiel 23:14) images of the Chaldeans engraved on the wall. And they delayed eight days until they destroyed the image of the images from the walls, and on the sixteenth day of the month the whole house and the altar were finished.

Verse 18

Verse 19

We prepared and consecrated. It is explained in the Ak'am in the chapter of Rabbi Yishmael's vessels that were used in the house of Hanioh, what is it? Until Ethibiya, which Ahaz neglected. We prepared and consecrated what is it? We prepared from the tabernacle, we consecrated it, we consecrated it. He said to him, "Blessed are you to heaven, who has returned to me what I lost. We prepared, we hoarded and consecrated: we consecrated others in their place."

Verse 20

Verse 21

: and goats' horns, etc. A temporary ordinance was: on the altar of the Lord. And not on those altars that Ahaz his father had made.

Verse 22

Verse 23

Verse 24

To atone for all Israel. For they sinned in idolatry, so the king said, "This burnt offering and sin offering shall be for all Israel." In the parshath, "Send to you" (Numbers 15), it is written, "And all the congregation shall offer a bull as a sin offering." And here it is written, "And they shall bring bulls, rams, and goats, seven bullocks, but it was a temporary ordinance."

Verse 25

For in the hand of the Lord is the commandment by His prophets. It is not written in the Torah that the Levites should sing on a musical instrument, but rather the commandment of the Lord, who commanded through His prophets to sing over the sacrifice, and our rabbis, in tractate Archin, in which it is stated that the Levites were required to sing on a musical instrument. It is written, "Work is work, what kind of work does it require other work with it?" He says, "This is a song on a musical instrument, and a work of burden" (ibid.). It is correct to interpret the song as it is written (above, 1:15), and Kenaniah was the Levites' singer on a musical instrument, because he understands that he was appointed to raise the sound of the melody of a song.

Verse 26

And the priests with trumpets. As it is written: And the sons of Aaron the priests shall blow with trumpets (Numbers 10).

Verse 27

Verse 28

Machine Translated by Google

Verse 29

Verse 30

To praise the Lord in the words of David. This is to thank the Lord and call on His name as it is written above (1:16) on that day: 'Then David gave thanks in the beginning, and said,

Verse 31

And the congregation brought sacrifices and thank offerings. And every generous heart brought burnt offerings. Some of them, whose hearts were willing, brought burnt offerings, but not all, since the owners had no permission to eat them.

Verse 32

Verse 33

And the holy things. Holy things are light offerings and peace offerings, which the owners enjoy in them.

Verse 34

Only the priests were few. That is, those who consecrated were still few, and their brothers the Levites were strengthened until the work was completed and until the priests were consecrated. And how shall the Levites be consecrated and not the priests be consecrated? And it is interpreted according to the fact that the Levites are more upright in heart to be consecrated than the priests, and the Levites are more upright in heart to be consecrated than the priests, and the priests and the Levites and all those who fear God would disguise themselves and become alienated and even hide themselves all the days of the wicked kings. And when Hezekiah, who was righteous, came, they could not immediately be consecrated and purified, which was in the first year of his reign, and they would come and be consecrated by, as it is written (Proverbs 28:12): In the assembly of the righteous there is great splendor, and when the wicked rise, a man is set free. And it is written (there) When the wicked rise, a man will be hidden, and when they perish, the righteous will increase, meaning when the wicked Ahaz rises, a man will be hidden, and when they perish, the righteous will increase: Hezekiah and his help.

Verse 35

Verse 36

God prepared the people to serve Him and do His will. An example is given below (verse 19): He prepared his whole heart to seek and to return to the Lord, etc. And they were also glad that suddenly the word came to them in the first year of his reign: and they returned immediately.

Chapter 30

Verse 1

And also letters were written about Ephraim and Manasseh, etc. For they had not yet been published because this was in the first year of his reign, and they were not published until the sixth year of his reign, as it is written (2 Kings 18:10). And it was taken at the end of three years: in the sixth year of Hezekiah, which is the ninth year of Hoshea, king of Israel, as you will find written at the end of the book.

Verse 2

Machine Translated by Google

Verse 3

Because they could not do it at that time. In the first month of Nisan because the
priests had not sanctified themselves sufficiently. They sanctified themselves so that Israel could sacrifice their Passovers, and there is no need to say that they could not do it in Nisan, since they did not finish sanctifying the House until the 16th of Nisan. And so is the solution that they could not do it at that time, that is, even if they had not delayed the purification of the House, which they did not finish until the 16th of Nisan, we would not have been able to do it now, since the priests had not sanctified themselves
sufficiently and the people had not gathered. Still, all of them were in Jerusalem.

Verse 4

Verse 5

From Beersheba to Dan: This is the territory of the ten tribes.
Solution: Because most people don't. Because most people haven't done it according to his instructions for years.

Verse 6

And he returned to the exile that remained to you from the hand of the kings of Assyria. Although they were not exiled, he still calls them exiles, because they were considered in his eyes as exiles already, and moreover because the kings of Assyria captured everything in the days of Ahaz, and what was in his eyes was as if exiled according to him, because for six years Israel was slaves to the king of Assyria, bearing offerings, and he ruled over them and led them into exile, doing with them as he pleased, and this was within those six years, and he had already exiled several times during the days of the kings of Israel and Ahaz, and they knew immediately that when Israel rebelled against the king of Assyria, he would lead them into exile, and he called them exiles of Assyria, because he did not rule over them or over the whole land of Judah.

Verse 7

And do not be like your fathers and your brothers. Solution: We still trust that the king of Assyria will rise up against us. Do not be like your fathers, every generation that was before you, and what happened to them when they forsook the Lord: and they transgressed against him, and he gave them up to his name, as you see.

Verse 8

Verse 9

Now do not harden your necks, etc. When you return to the Lord, your brothers and your children will be a mercy before those who take them captive and return to this land. Even those few who were already exiled, who fought with Israel and defeated them and led their sons and daughters captive, and if you return to Him, He will grant them mercy before those who
take them captive to return to this land, for the Lord your God is gracious and merciful.

Verse 10

Verse 11

Verse 12

Verse 13

Machine Translated by Google

Verse 14

The pipes: A place where priests and Levites were

Verse 15

And the priests and Levites were ashamed. They delayed to be sanctified and therefore delayed so much from coming until now because they could not believe this thing before, since the neglectful Ahaz was a priest and so they would say, "Yesterday, Ahaz served idolatry and his son Hezekiah immediately in the first year, immediately in the first month, and he told the priests and Levites to serve one God alone and we will have to do it." And so they were lazy and negligent in coming, and also the rest of Judah before him, Ahaz neglected, and when they inquired and understood about the matter, it was all for the sake of heaven: they came and sanctified themselves all of them.

Verse 16

The priests throw. For from then on they receive the commandments of the priesthood, and do not be surprised why they did not slaughter the owners themselves: for it is written nearby that there were many in the assembly who did not sanctify themselves, and the Levites were responsible for slaughtering their Passover lambs.

Verse 17

"For all that is not clean. Let Levi in his place dedicate it to her."

Verse 18

Because they ate the Passover not as it is written. Not according to the law, because they ate it in impurity, because Hezekiah prayed for them:

Verse 19

He prepared with all his heart. This is explained in the Baraita of Dr. Eliezer, son of Rabbi Yossi of the Galilee, which begins wherever you find the words of Rabbi Eliezer, son of Rabbi Yossi of the Galilee in the legend: "Incline your ear like an ear," as it is said (Proverbs 20): "Listen to wisdom." Thirty-two of the myths of the legend are required, and this is one of them. An arrangement such as this is that the good Lord will atone for everyone who has prepared his whole heart to seek God to make the Passover offering to offer his sacrifice, even though they did not do it in the purity of the sanctuary, because they did not purify themselves. And Judah, all of them, were purified because they were close to Jerusalem and could purify themselves and be sanctified and return to Jerusalem. But the majority of Ephraim and Manasseh, Issachar, Zebulun, did not have such a transgression in the matter, since the Lord was far away by letters. They did not have to wait until they were sanctified. Therefore, the bear came to them and did not purify themselves. And since their transgression was not there, therefore, atonement will be made for them. And since it was not their transgression, therefore, atonement will be made for them." And so it is (Isaiah 35:11). The arrangement is divided.

Verse 20

Verse 21

And the priests with instruments of music. With trumpets.

Verse 22

The educated, whose mind is good to God. In the matter of singing, it falls to speak in the language of understanding, as it is said (above, 1:26): And the lot fell eastward to Shelomiah and Zechariah their son, a counselor in understanding and a finisher, and Hezekiah spoke to their hearts consolations and good words to strengthen them and help them, so that they too might strengthen themselves in singing, whose mind is good to God:
They thank God for the sacrifice of thanksgiving and thank God for the miracle He performed for them. The sacrifice of thanksgiving is for a miracle. Next:

Verse 23

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Seven other days: As it is stated, "And they shall make seven days of joy."

Verse 24

Mountains to the audience. We found and visited
The congregation had a thousand bulls, etc. And the king and the princes and the people were eating together, rejoicing.

Verse 25

Verse 26

For since the days of Solomon, the son of David, king of Israel, there has not been such a thing in Jerusalem, that there would have been a greater number of people who would not have gone on a pilgrimage to Jerusalem in the days of Solomon. But there was no such great joy in Jerusalem since the days of Solomon, for they rejoiced more than if every foot had been gathered together in Jerusalem, since they had no newness of life, and they had no joy. But now, during the entire time of Ahaz and the wicked kings of Judah, they had not gone on a pilgrimage to Jerusalem, and now they were permitted to go up to Jerusalem, they rejoiced with great joy, and since it had been several years since they had gone up to Jerusalem, they rejoiced with great joy.
They went up to Jerusalem. Until now, the seven days of the feast of unleavened bread had been considered small in their eyes, and they added seven more days: in order to rejoice in them, and they rejoiced with great joy.

Verse 27

And they blessed the people. If you want to say that they were blessed because they sought to return from the land of their captivity and the Lord heard their voice and brought them back, then this is the same as the verse: And he heard their voice, and so it is written above (2:30): And the Lord heard Hezekiah and healed the people.

Chapter 31

Verse 1

Verse 2

Each according to his service. The priests were to minister, and the Levites were to be singers and gatekeepers, and every man according to his service. His correct work:

Verse 3

And the king's portion from his property for the ascent, etc., which he gave to do them (at will)

Verse 4

And he said to the people, to the inhabitants of Jerusalem, etc., so that they might be strengthened in the Torah of the Lord more willingly, and moreover, while they had a steady livelihood, they could do and engage in the Torah of the Lord, since the Torah was not given except to those who ate the manna and to those who ate the offerings.

Verse 5

And it came to pass, that by the king's commandment to give rations to the priests and the Levites, the children of Israel increased the firstfruits of grain, and of oil, and of honey, and of date honey.
And all the grain of the field. And all these are not from the grain of the field, but this is explained in the tractate of vows in the chapter of the vow, from the greens, the vow from the greens is permitted in gourds, according to Rav Yosef, and because of the word "the children of Israel" and so on. And why did you say "grain" every grain means "may" and because of the word "and" and "gomer" Abaye said: "For the fruits of the tree and the greens, until Rava said, "grain is separate and field grain is separate."

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Verse 6

And the tithe of holy things, which are consecrated to the Lord. The tithe is from the tithe which the Levites give to the priests.
And they gave heaps of wheat. In the Ashkenazic language, for example (Song of Solomon 7), they gave heaps of wheat.

Verse 7

The foundations began to be laid. For the beginning of a thing is called a foundation, like the foundation of a house, which is the head of a building: and similar to it (in Ezra 7:9) is the foundation of the elevation and completion.

Verse 8

And they blessed the Lord, who had put it into the heart of Israel to set aside their offerings and tithes.

Verse 9

And Hezekiah inquired. When Hezekiah saw the great heaps, he said in his heart, "Perhaps the priests and Levites have not taken from them and have not touched them? If they have touched them, how have they increased so much?" And he was astonished and inquired of them about the heaps: "What are these?"

Verse 10

And Azariah said to him: He was in the days of Uzziah from the beginning
of the Levitical offering. We ate food, and not the food of the Arameans, but food and seven and more. And what do you wonder that we ate for four months, and yet their heaps are so great? This is because the Lord has blessed His people and given them abundant crops. Therefore our offerings and tithes are many and there is left over from our eating.

This crowd: which you see heaps of heaps

Verse 11

To prepare chambers in the house of the Lord, and to put the offerings therein.

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

And the priests were numbered by their fathers' house, and the Levites. With the number of their children, their wives, their sons, and their daughters, for all that congregation, they were to provide for their sustenance from the offerings and tithes of the sanctuary, and the offerings and tithes, all those which we have spoken of, for those who stand to serve in the service, and also for the sons of Aaron the priests, who have not yet come from their duty to serve, and who are in the field of the land of their cities in every city.

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Verse 18

Verse 19

Men who were named above (2:31) Chenaniah and his brothers were in charge of receiving the offerings and tithes from Israel and giving the offerings to every male among the priests and Levites.

For every male among the priests. And also for all their wives, their sons, and their daughters. And what was said here for every male is because of the Rabbis, that even for small males, they would suffice as above (ibid.) for males from the age of three and up: and as for their wives, their sons, and their daughters.

Chapter 32

Verse 1

After these words and truth, etc. And he said to them, "They will be like the other tribes, like the other tribes" (Amos 2:11), "They will be like the other tribes" (Amos 2:12), "They will be like the other tribes" (Amos 2:13), "They will be like the other tribes" (Amos 2:144), "They will be like the other tribes" (Amos 2:15), "They will be like the other tribes" (Amos 2:16), "They will be like the other tribes" (Amos 2:16), "They will be like the other tribes" (Amos 2:17), "They

Verse 2

Verse 3

Verse 4

Verse 5

And he strengthened the fullness. Example (2 Samuel 5) And he built the fullness and made a great vessel. Example: And every man sent the water in his hand (2 Samuel 23:16-17).

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

What do you trust in? As it is written (in 2 Kings 11), "In the Lord, the God of Israel, trust." And it is also written: "Therefore he rebelled against the king of Assyria, saying, 'Wherein do you trust, that you rebel against me?'"

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And they sit under siege in Jerusalem. As it is written (here): To die of hunger and thirst

Verse 11

Verse 12

He is Hezekiah. He who trusts in his God is not a sinner, and even if he had the ability to help him, he would not be his helper, because he sinned against him by removing his high places and his altars, and saying to Judah and Jerusalem,

Before one altar you will bow down, and it is not better that Judah bow down before one altar and Jerusalem before one or two or more.

And what good is one to such a large people who believed that all those high places were built in the name of the God of Israel: who removed as above (38) and cut down the Asherah, etc.

Verse 13

Verse 14

My ancestors confiscated: Pul, king of Assyria, and Tiglath-Pileser.

Verse 15

Verse 16

Verse 17

And the books were written to blaspheme the Lord my God. And in Malachi (2:19) and Isaiah (37) it is written: "And Hezekiah took the books from the hand of the angels, and read them, and went up to the house of the Lord, and Hezekiah spread them before the Lord."

Verse 18

In a loud voice, Judah and others. Here the matter is simply to frighten and terrify them, and in the kings it is clearly explained what he said to them: And also in Isaiah

Verse 19

And they spoke to the God of Jerusalem. The one who wrote this book is a lamenter over this villain, Sennacherib, who slandered: The living God

As for the gods of the peoples of the earth, who are the work of man's hands, and they are like the God of our Creator, the Creator of all things, to the gods of the peoples, who are the work of their hands, as he said above: Who is my God in all things, etc. For your God will not be able to save you from my hand?

Verse 20

And Hezekiah prayed. The prayer is explained in Kings and Isaiah.

Verse 21

And those who took out his entrails. As it is written (there): And his sons slew him with the sword.

Verse 22

Machine Translated by Google

Verse 23

Verse 24

And he prayed to the Lord. As it is explained in Kings: And
he said to him: What is the sign?
And a miracle was given to him. And this is the sign to you. It is all explained there.

Verse 25

And not as a reward for him did He repay. Not as the Blessed One rewarded Hezekiah by healing him: Hezekiah: for his heart
was lifted up.
He showed all his house his disability, etc., until and throughout his kingdom, and there was wrath upon
him and upon Judah and Jerusalem. For this reason, the writer of this book has summarized it here according to: as it is written in Kings
and Isaiah.

Verse 26

And Hezekiah yielded in the pride of his heart. As it is written there, And Hezekiah said unto Isaiah, Well done, and when he yielded:
The wrath came not upon them in his days.

Verse 27

And for every vessel of desire: Make all kinds of treasures.

Verse 28

And the treasures of the grain. It is fitting to say treasures everywhere, as in (Exodus 1) the cities of treasures for Pharaoh, and also above
(2:8). And he built Tadmor in the desert and all the cities of treasures that he built: in anger and in your need for the grain that was in the desert,
he had no gold and silver to store up: and there were no cattle for every beast and animal. Great tabernacles

Verse 29

Verse 30

And he led them straight down westward. He led them down a straight road westward to the City of David.

Verse 31

And so in the messengers. An example (Reshet 42) is that he advised between them by the name of the messenger who advised between the
one who sent and the one who was sent, and he falls on the verse that says, "And Hezekiah prospered in all his deeds." After all this good
that they succeeded in, God left him to test him to know all in his heart by the messengers of the princes of Babylon who sent to him:

To demand the miracle that was in the land. He did not stand the test and showed them the whole house of his disability and his shortcomings:
Rishiya required

Verse 32

Verse 33

In the best way, as explained at the end of the first chapter, the first chapter.

Chapter 33

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Verse 1

Verse 2

Verse 3

Verse 4

In Jerusalem shall my name be forever. The verse Kobel is Manasseh who built an altar to Achmaz in the house where God said, "I want my name to dwell there." And also a verse that said nearby is the language of Kobelna, and he placed the statue of the symbol that he had made in the house of God, etc. And also the verse And I will no longer remove my foot from the house of God.

Verse 5

Verse 6

And he made a medium and a soothsayer. He was filled with the Spirit of God, because he had much to do, and he added to the statue of the symbol which Do:

Verse 7

:Forever. Forever.

Verse 8

And I will no longer remove the foot of Israel. It is based on a verse from above, and everything is a complaint, meaning that the Blessed One, the Blessed One, says: Thus said I to David and to Solomon: In this house I will put my name there forever. And I also promised them that I will no longer remove the foot of Israel from the earth, only if they keep it, etc. And now it is said: Manasseh, etc. It is found that by his hand the Divine Presence departed, and we are still in exile by his hand.

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

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Verse 14

:To Gihon in the river. By the river Gihon there is a place: And
round about unto Ophel. And round about from thence the strength of the towers built in the angel of Ophel

Verse 15

And he threw it across. And he did not break it or hide it from sight. Therefore, his son stumbled over them, as it is written: And
over all the idols that Manasseh his father had made, etc., which he took from the place where he had thrown them.

Verse 16

And he sacrificed peace offerings and thank offerings on it. He brought a thank offering and confessed to the Holy One that they had
restored Jerusalem and His kingdom.

Verse 17

Verse 18

Verse 19

And his prayer: Thus we pray.
And he petitioned him. And they restored his kingdom.

Verse 20

And they buried him in his house. As in his house (and in 2 Kings 28) it is written in the garden of his house, he did not deserve to be buried with his family.
His ancestors:

Chapter 34

Verse 1

Verse 2

Verse 3

And he was still a boy, he began to seek. Solution: Although he was a boy, he began to seek the God of his father David, for example
(Genesis 36). And while he was a boy, he brought the sons of Bilhah, and Joseph brought their evil report, and there is no wonder in that.
But if he was thirty years old, he would not have done it, and this is a wonder that he was a boy, and even then he began to seek: and he began
to purify Judah and
Jerusalem. Of the high places and the asuras that Manasseh and Hadadesha made, his son Amon: "As above (2:33) And he returned
and built the high places that Hezekiah his father had broken down, and he began to purify Judah and Jerusalem."

Verse 4

And the sunflowers. Forms of heat
Which is above. Who set them high above them, as it is written above (i.e.) and bowed down to all the host of heaven, and worshipped
them.

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And he will throw it over the graves. Here what he said to Jeroboam will be fulfilled (in 1 Kings 13): Thus says the Lord: Behold, a son will be born to the house of David, named Josiah, and he will sacrifice human bones on you, the priests of the high places.
The smokers:

Verse 5

Verse 6

And the cities of Manasseh and Ephraim, etc., from those villages that remained from the sword and captivity of Sennacherib.
In their swords. In the mountain of their homes it is written that they were not but little children, they feared to dwell in the lowlands: but if they should establish themselves in the mountain of their homes

Verse 7

Verse 8

The secretary. Wherever a scribe is written, a scribe is written next to it. Every king had a scribe to write down everything that happened to him in his kingdom, whether good or bad. He had a scribe who sat with the scribe to record everything, and the scribe wrote according to his instructions.

Verse 9

Which the Levites, the gatekeepers, etc., gathered with their swords around.

Verse 10

To check and strengthen. To see the Ararat Haaretz (Reshet Ma'b) from their interpreters and the interpreters in detail
:Daraa

Verse 11

:And trees for notebooks. Shpangin in the Ashkenazi language
To be called: Trvi"r Balaz

Verse 12

Forever. Romans Trier Balazs and (Ezra 3:9) Forever over the work and also six hundred: leaders above (2:2) and the Levites all who understand. Everywhere it is said about
the matter of singing understanding and also above (1:25) when they cast lots it is written as small as great understands with a disciple and also (ibid) everyone who understands with an instrument of song and it is written and Kenaniah (above 1:15) the Levites' leader and Gomer because he understands and was appointed over them to punish: in the burden of which they shall bear because he understands

Verse 13

And Levites were scribes. To write down the money that was brought into the house of the Lord, and they collected it.
And policemen. In the work.

Verse 14

The Book of the Law of God in the Hand of Moses. Mishneh Torah

Verse 15

And Hilkiah gave the book to Shaphan. For the scribe must read everything before the king.

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Verse 16

And he answered the king again. From the beginning he answered the king about his mission which the king had sent to strengthen the house of the Lord: "As it is written above, send Shaphan the son of Ajahah, and

Verse 17

And they melted. And they poured oil like (Genesis 21) and they melted and they translated them and you.

Verse 18

And Shaphan the scribe told. After the king had returned a message from his messenger, he told him a message from Hilkiah the priest: and he read the book before him.

Verse 19

And he rent his clothes. When he heard that they were reading (Deuteronomy 28:36), "The Lord will go with you and your king: and he himself demanded that the people set up a king over you, and not a prophet according to the word."

Verse 20

Verse 21

Which we have struck down in us. Since the fire is a fire, a tongue of fire and its likeness fall upon it below, and my fire burns in this place and is not quenched.

Verse 22

To the prophetess Hulda. Our rabbis taught that because a woman is more merciful than a man, therefore he did not send: To the prophet Jeremiah: Keeper of the garments. If you
wish to say either priestly garments or royal garments, she resides in Jerusalem in the Mishnah. There were two
walls to the city and she resides between the two walls, and its translation is Beit Ulpna, an interpretation in place of Torah, because she had
a chamber of incense for Hulda, adjacent to the chamber of the scribes. Hulda's chamber was open to the outside and closed towards the Sanhedrin, which was in the chamber of the scribes: thus it is written in Tractate Medot, out of modesty.

Verse 23

They said to the man, "Since he wanted to stop the people's vision about this place and its inhabitants, and when he finished that vision, then he will explain the good news to the king of Judah who sent you and shorten the prophecy of the place and its inhabitants: and remove him and seize him by the king's prophecy, which is great."

Verse 24

Verse 25

Verse 26

Verse 27

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Verse 28

And you will be gathered to your graves in peace. And we will not be killed except in peace, because your eyes will not see all the evil that I will bring on this place and its inhabitants, namely, the destruction of the house.

Verse 29

Verse 30

The Book of the Covenant. All the anxiety that the king was afraid of was found written (there) The Lord will go with you and he saw that the Torah read that covenant (there) These are the words of the covenant and for that he also made a covenant and he saw it written next to it (there 39) And you shall keep my words, etc. and you shall keep them Josiah also saw it written next to you stand today all of you, etc. from your children to your wives until you pass away in a covenant until you make a covenant with your people today he said also in the same example I also make a covenant that is written there you stand, etc. I also: And all the people who were present in Jerusalem stood with all their heart and
with all their soul, etc. which he found written there (there 30) And you shall sabbath unto the Lord your God with all your heart and with all your soul:

Verse 31

And the king stood upon his throne. Thirty men stood.

Verse 32

As the covenant of God, the God of their fathers. As for all those things which are written there, the God of their fathers, therefore it is written here, the God of their fathers, which He made with their fathers in the wilderness, and every covenant which He made there for the worship of idols, as it is written (Ibid. 29): And ye shall see their abominations, etc., until this day he depart from the people of the Lord. Therefore Josiah removed all the abominations, etc.

Chapter 35

Verse 1

And Josiah kept the Passover in Jerusalem: for all the wicked kings of Judah had not kept the Passover according to his ordinance.

Verse 2

Verse 3

Give the Ark of the Covenant. According to the plain text, Manasseh and Amon transferred the Ark and placed their statues in its place, as is clear above (2:33). In Manasseh, he placed the statue of the symbol, etc. Therefore, Josiah commanded that it be placed and that the Ark be placed in its place that Solomon had built, and our rabbis said that he told the Levites to go to Gonzo.
:name

You have no burden on your shoulder. This is a different argument and the beginning of a word is that he said to them, "You have no burden to bear on your shoulder with any of the utensils of the house of the Lord, that you may say, 'Because we bear burdens on our shoulder, we cannot serve the Lord and His people.' Therefore from now on, serve the Lord your God in song and His people Israel: 'To slaughter and to flay their Passover lambs as the blood of the lambs is poured out below, and to slaughter the Passover lambs and to sanctify yourselves,' etc.

Verse 4

Verse 5

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For divisions. For disagreement to keep the Passover according to its ordinance, according to the word of the Lord by the hand of Moses.

Verse 6

Verse 7

Josiah raised up the people. Example (Numbers 18): So you also shall raise up the language of the parasha
For all who were present, he set aside sheep for the Passover for all Israel who were
present, to the number of thirty thousand. Among sheep, among lambs, among
goats, and three thousand cattle. For the feast of Solomon.

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

And they cooked the Passover with fire according to the law. Roasted with fire (Exodus 12)
And they ran to all the people. And when they had prepared for all Israel, the Levites prepared for themselves and for the priests who had no time to prepare.

Verse 14

Verse 15

The King's contract: Each and every one was a contract.

Verse 16

Verse 17

Verse 18

And there was no Passover like it. (2 Kings 23:22) It is written that there was no Passover like this from the days of the judges, from the day Israel was divided into two kingdoms, which removed ten tribes from the kings of Judah and made a king over them alone. All the days that there were two tribes, the tribe of Judah and Benjamin.

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They keep Passover to the name of the Lord in Jerusalem, and those to the worship of idols in Bethel and Dan. And this did not happen during the entire time of the judges, when Israel was divided into two families, and they did not have only one judge for each generation, and that judge would force them to walk in the way of the Lord, as explained in Judges, and the Lord would go with the tribes to Shiloh. This Passover was not kept during the entire time of the The judge and the deliverer from the hand of their enemies all the days of the judge and all the days of the kings of Israel and Judah. They kept and celebrated Passover to the name of the Lord, and so on.
The tribes did not Y The Tribes and Moses Jeremiah Passover mourning in the days of Josiah, who had already ruled the kingdom of Judah. have another king reign over them, but Josiah reigned over them, and they all kept a Passover together to the name of the Most High, not in Jerusalem. And this was not done like this Passover to the Lord in Jerusalem, and this solution misleads me.
It seems to me that Jeremiah was the one who brought back the ten tribes and Josiah reigned over them in Jerusalem.
It is possible that they did not do this Passover in all the days of the judges, and in the days of Samuel the seer, and in the days of David.
And Solomon said, "When Israel was settled in their land, peaceful and quiet, and they had only one king, and their hearts were toward heaven, they resolved it this way, and this is how Rabbi Eliezer son of Rabbi Meshalem, may God bless him, resolved for me, and we will never make a Passover like it again. The king and the princes gave animals for the Passovers, enough to satisfy them, and cattle for the feast of Solomon, and commanded the Levites to prepare for them and to send to each man according to his eating."

Verse 19

Verse 20

After all this, when Josiah had prepared the house, Necho king of Egypt came up. The verse laments and laments over Josiah, who was not given a miracle like Hezekiah, in which it is written after the words and the truth: Sennacherib came over Hezekiah, and a miracle was given for him.
To fight at Carchemish on the Euphrates. Against the king of Assyria, as it is written (2 Kings 23:29) and he wanted to pass through the land of Israel against him, and Pharaoh Necho could not come against him through the river Euphrates unless he passed through the land of Israel, for Egypt is in the south of the land of Israel and the river Euphrates is in the north of the land of Israel: and he went out to meet him. He said, "And
the sword shall not pass through your land" (Leviticus 26:6) Even the sword of peace shall not pass through your land, and he did not know the sin of the scoundrels of the generation whose door posts were erected in order, as is explained.
In Tractate Taanit:

Verse 21

Verse 22

And he did not listen to the words of Necho from the mouth of God. He who spoke to him from the mouth of God, for thus said Isaiah, and I will bring trouble on Egypt in Egypt, and this is what the king ordered all his troops to go to Aram, the rivers, so that the sword would not pass over any of Ephraim. He did not listen to the prophet and turned back, because a decree had been issued to bring trouble on Egypt.
In Egypt:

Verse 23

Verse 24

On the second chariot. According to the king's custom, to ride in two chariots, the first was the main one, and if he had to, he would sit in the second. The first one went out before them, and when he fell, they put him on the second chariot.

Verse 25

And they were. And all the singers sang in the language of song, for both song and lamentation were spoken with one voice. Amos prophesied about him, and I brought the sun at noon and darkened the land in the daytime. This was the day of Josiah, who died at the age of thirty-nine years, in the half of his days, as it is written (Psalm 10:10), "The days of our years are seventy years," and it is written (Amos 8:10), "And I turned your feasts into mourning, and all your songs into lamentations, and I made it as a single mourning, and its end a bitter day." And this is what he said. And all the singers said, and they sang in their lamentations, and all Judah and Jerusalem mourned for him.

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And they gave them the law. When they had any occasion to mourn and weep, they would mention this sorrow with him, for example on the Ninth of Av, when they mention lamentations for those killed in the decrees that occurred in our days. So they would weep for the death of Josiah, for example (Judges 11:40). And it became a law in Israel and Gomer (there) to give gifts to the daughter of Jephthah the Gileadite four days a year: and these are written in the lamentations. On the Book of Lamentations

Verse 26

And his kindnesses are as written in the law of the Lord. (And in 2 Kings 23:25) it is written, "And there was no king like him before him: And this is what he said here: These are written in the book of the kings of Israel and Judah."

Chapter 36

Verse 1

And he made him king in his father's stead. Although Jehoiakim was twenty-one months older than him,

Verse 2

Verse 3

And he said, "O king of Egypt, Jerusalem is well described in Kings (there): And Pharaoh bound him in chains: at Barbella in the land of Hamath."
: In Jerusalem. From reigning in Jerusalem:
And he punished the land. To give an example of taxes and punished him a hundred pieces of silver (Deuteronomy 22:19)

Verse 4

And he changed his name to Jehoiakim. This is the way kings and princes give their servants names that they want, for example (Genesis 41:45). And Pharaoh called Joseph and Gomer by name, and so on (Numbers). And Moses called Hoshea the son of Nun Joshua by name, and so on (Daniel 1:7). And the chief of the eunuchs gave him names, etc., all in order to announce that he was in charge of him, to call him a name as he pleased. And he changed his name to Jehoiakim.
Why he called his name Jehoiakim is explained above, because after he killed Pharaoh, Josiah made him king and punished him with a tax.

Verse 5

Verse 6

Nebuchadnezzar came up against him. For Pharaoh could not go out of his land, as it is written (2 Kings 24:7), and the king of Egypt no longer went out of his land, for the king of Babylon took from the river of Egypt to the river Euphrates all that belonged to the king of Egypt, whom he had defeated in the fourth year at Carchemish on the river Euphrates, as is explained in Jeremiah 45:1).

To take him to Babylon. And they did not take him to Assyria except by the way of death and his corpse was thrown away, and so it was prophesied (Jeremiah 22:19) that the burial of a donkey would be carried and thrown away from the gates of Jerusalem, and where is the burial of a donkey in the intestines of a dog, and so it is proved (2 Kings 24:6). And Jehoiakim lay with his fathers, and it was not written: And he buried him.

Verse 7

And of the vessels of the house of the Lord. And of some of the vessels of the house of the Lord, and concerning this Jeremiah prophesied (26), for thus saith the Lord of hosts, the God of Israel, concerning the vessels that remain, etc. And in the order of the world in the third year of the reign of Jehoiakim king of Judah, and the Lord gave it into his hand, and here he proves that it was in the eleventh year of the reign, and what is the thirteenth year in the third year of his rebellion, as it is said (2 Kings 24:1), And Jehoiakim served him three years, and he sat down

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And he reigned three years, and in the third year of his rebellion he rose up against him, and it was the eighth year of Nebuchadnezzar the son of Jehoiakim, the first year he conquered Nineveh, the second year he conquered Jehoiakim, and for three years he rebelled against him, and he did not reign until the fourth year of Jehoiakim the son of Jehoiakim (Jeremiah 25:1). In the fourth year of Jehoiakim the son of Vedas, which is the first year of Nebuchadnezzar, Josiah the king of Judah.

Verse 8

And his abominations. Which came upon his mother.

And there is a tattoo on it.

Verse 9

Verse 10

And for the year of the exile of Jehoiakim:

With the beautiful vessels of the house of God. The beautiful things he took and the rest he left until the exile of Zedekiah: "Then he took everything with him." In 2 Kings 24 it is clear that Jehoiachin, king of Judah, went out against the king of Babylon and

And he made Zedekiah his brother king. The brother of Jehoiakim, and so on (in the kings there). And the king of Babylon made Mattaniah his uncle king in his place, and changed his name to Zedekiah, the uncle of Jehoiachin.

Verse 11

Verse 12

And he did evil. What evil did he not submit to before Jeremiah the prophet from the mouth of the Lord, as is clearly stated (Jeremiah 38:17) And Jeremiah said to Zedekiah, Thus says the Lord, the God of hosts, the God of Israel: If you go out, you will go out and finish until I have taken care of the Jews and finished them. And apart from this sin, he did not sin except in that he did not listen to the word of a prophet from the mouth of the Lord, and that he transgressed the oath of Nebuchadnezzar, but in his abominations, and it was found against him:

Jehoiakim, not the evil to do, from the mouth of Rabbi Eliezer ben Meshalem, zt"l

Verse 13

Who swore by God. As it is explained (in Ezekiel 17), He said to the house of the rebellious and to Gomer, and the whole section is said about Jehoiachin and Zedekiah (there), and he took the queen and her sons and brought them to him in Babylon: this is Jehoiachin and his army (there), and he took of the royal seed and made a covenant with him, this is Zedekiah.

Verse 14

All the chief priests also. To instruct Israel as it is written (Deuteronomy 24:8) “As much as the Levitical priests shall instruct you, it is not the lay priests who shall protest, but the chief priests who have the power to protest and not

:Miko

"And they defiled the house of the Lord." In Scotland

Whom he consecrated in Jerusalem: To dwell there his name forever.

Verse 15

And the Lord sent. All this is justice, not to say, "He did not permit them to turn from their evil ways, but immediately, and his anger would consume them forever." Therefore it is said, "And the Lord, the God of their fathers, sent against them by the hand of his angels, and permitted them to turn from their evil, not once in a year or a month, but every day, every morning, and sent: for he had compassion on his people. And he did not desire their death."

And about his residence. And about the apartment of the Temple, which even a king of flesh and blood had compassion on his people and on the house of his generation: from destroying them.

Verse 16

And they will be a cloud of clouds with the angels of God. With the messengers of the Holy One, blessed be He.

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And they despise His words. The Blessed One, whose judgment is certain, is that even His messengers of flesh and blood do not despise them, and they fear to transgress His commandments, whether for good or for evil, and with His people they despise His words, and they mock and deceive His prophets: "So much so that they are deceived by His prophets, and so on."

Verse 17

And he brought up against them the king of the Chaldeans. They are a base nation, as it is said (Isaiah 23): They are the Chaldeans, a people that was not, and here we shall be (Deuteronomy 32): They are jealous of Me without God, and I will make them angry with a nation that is not a god. And they will kill their young men with the sword in the house of their sanctuary. And their recompense will be restored to them as it is written, and they will defile the house of the Lord, and what was said will be fulfilled (Ezekiel 9:11): And they will strike, and your eyes will not spare, etc., until they go out and go out and strike. In the city:

And he did not pity a young man or a virgin, old and old. What is not the custom of soldiers when they are defeated, but for an old man or a virgin, they have compassion and are filled with mercy in war and kill the men of war (Deuteronomy 22) outside the city, the sword will strike and terror will enter both the young man and the virgin, the prophecy of Moses our Lord was fulfilled: both the virgin and the old man

Verse 18

And all the vessels of the house of God, great and small, which remained from the captivity of Jehoiakim and Jeconiah.

Verse 19

Verse 20

And they were to be his servants and his sons until the reign of the Persians. And why until the reign of the Persians, because until the reign of the Persians, until that time, the land had not kept my Sabbaths, and this is what is written (Leviticus 26:21) all the days of my life. Placement:

Verse 21

Until the land desired its Sabbaths. It will desire them, because before that the land did not desire its Sabbaths.

All the days of the Sabbath were to complete seventy years. Of the Sabbath and the Jubilee, Israel was idle in the land, and against them was exiled seventy years. Those seventy years the land of Israel was idle, years that Israel made Israel angry in their land, four hundred and thirty years, of which three hundred and ninety were from when they entered the land until the ten tribes were exiled from it. And you find them explained in two hundred and forty-three from the reign of Jeroboam until the exile of Hoshea son of Elah, and in the days of the judges who made them angry eleven years, and the rest are obscure, as it is written (Bethzekel 4:11) And you lay on your left side and bore the iniquity of the house of Israel, etc., three hundred and ninety days, etc., and you finished these, and you lay on your right side again and bore the iniquity of the house of Judah, forty years a year, teaching that the house of Judah sinned from the exile of the ten tribes until the destruction of Jerusalem on the day of the Lord.

Forty years, how are the twenty-two years of Manasseh, as it is written (2 Kings 21:3) according to all that Ahab did, and Ahab king for twenty-two years and for thirty-three years he repented, then the Lord reigned, and two Damon and one Dihoiakim, then for thirty-five years, and this prophecy was spoken to Ezekiel in the fifth year of Zedekiah, then for forty, all of Israel and Judah, four hundred and thirty, then for four hundred years, sixty-four years of Shemitah and thirty-five years of Jubilees, then for the Lord, sixty-nine, and the last Jubilee year was considered an iniquity to them, because for their iniquity they were exiled from it, then for seventy years of Shemitah, not the sabbath of Israel, therefore they were exiled for seventy years to fulfill what is said (Leviticus 27) then the land will enjoy its Sabbaths, thus it is explained in the order of the world, and here the Chronicles ends with this, since it said to complete seventy years, it was necessary to say these verses here, and of Ezra (the beginning of it) to inform us when those seventy years had been completed. How did the people of Gilgal return to their land? It was necessary to say here in one year of Cyrus king of Persia, until who among you of all his people will rise up and to that end, and this is added, and in the year according to the Book of Daniel: it stops with the years, for the Book of Ezra is drawn and arranged after the Book of Daniel, and thus, and the year is transposed from one to the other.

Verse 22

The spirit of Cyrus: His will.

And he sent a proclamation to all his kingdom, and also in a letter to all his kingdom, saying,

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Verse 23

Thus says Cyrus king of Persia over all the kingdoms of the earth. I am a ruler over all the kingdoms, and he has appointed me. And he commanded me through Isaiah to build him a house in Jerusalem, as it is written (Isaiah 44:28) who says to Cyrus, "I will shepherd you, etc." Thus says the Lord to his anointed one, to Cyrus (Ibid. 45): And this prophecy of Isaiah was already spoken to him: "Jerusalem, which is in Judah, is in the countries of Judah."

Who among you of all his people, the Lord his God, is with him and will go up? Thus was the proclamation made throughout the countries: Who among all the people of the Holy One, blessed be He, shall come to build His house which is in Jerusalem: and will go up. And the Holy One, blessed be He, will be with His help and with our help.